

the **Instructor**

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OUR COVER

THIS month, citizens of the United States commemorate the birthdays of George Washington, born Feb. 22, 1732; and Abraham Lincoln, born Feb. 12, 1809.

Though members of the Church now live in many lands, all are indebted to these great leaders. It is doubtful that the Church could have been organized when it was, or that it could have survived the persecution that came to it even in the "Valleys of the Mountains," if these men had not lived.

In the Black Hills of South Dakota the mighty likenesses of the two men, as well as those of Thomas Jefferson and Theodore Roosevelt, stand in heroic proportions. Unfortunately, all who pass that way with the eternal truths to which these men so effectively devoted their lives.

The sculptor was Gutzon Borglum. Photo is by Hal Rumel.

-K. S. B.

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For a list of members of the Deseret Sunday School General Board, turn to page 85.

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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The Spirit of Peace

By PRESIDENT DAVID O. MCKAY



"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."
—John 16:33.

THE principal reason the Church was organized is to bring salvation today, as well as exaltation hereafter—to make life sweet, and to give contentment to the heart today.

The Prophet Joseph Smith said that "happiness is the object and design of our existence." Happiness will not be found without peace. Is there a person reading these lines whose soul is turbulent, full of worry and anxiety? Replace these feelings with a spirit of contentment, with a spirit of resignation. How different that feeling is from worry because of the unfaithfulness of a man, or because of the indifference of a boy, a son! Life's greatest blessing is peace!

Some of us look forward to salvation and exaltation in the world to come, but *today* becomes part of eternity. What we are today will determine largely what we experience and what we are tomorrow. What we were in the spirit world determined our place here and now, and what we do in this life will help to determine our position in the world to come.

Two Elements of Peace

The spirit of peace is made up of two elements:

The first is *contentment*—content with what we are and what we have. Contentment springs from within ourselves; it springs from our thoughts. Outward circumstances will be contributive to it, but it is our attitude toward those exterior things which will determine our contentment, and yet contentment alone is not sufficient. Somebody has said: "Show me a perfectly contented man, and I will show you a useless one." So there must be some other element associated with contentment, some other virtue. What is it? *Progress!*

Contentment and progress contribute to peace. If we are no better tomorrow than we are today, we are not very useful; we are untrue to ourselves and to our loved ones and to society.

So we want to experience two things: contentment and progress—progress intellectually, progress physically, but above all, progress spiritually. And the cognizance that we grow con-

tributes to peace. Growth is an element in all life. Stop progressing and you retrogress. You cannot remain stationary.

The Value of Work

As I have said, the Gospel is here for the purpose of giving happiness and peace here and now. What do we do today, Monday, Tuesday, Wednesday, each day of the week? Progressive men work. There are those who look upon work as a burden and who try to shirk. No shirker will ever have contentment. He may think he will have it, but he will never obtain it. The fact that he has done his work well gives the workman satisfaction. He can look upon his work and feel content. The man who goes forth to his work—whatever it may be—animated with a desire to do his very best, should feel happy in that work.

"In the sweat of thy face shalt thou eat bread"—an eternal edict—is a blessing. (*Genesis 3:19.*) Work in the Church, not idleness, develops spirituality, whatever the work. Is it ward teaching? Then be a good teacher. Is it singing in the choir? Then do your best. Is it guiding the deacons? Then teach those boys, guide them, and see the inspiration, the new thoughts, and the new ambitions that rise in their souls.

Work in the Church is one of the greatest blessings that can come to a man or a woman. No matter how simple the service seems, it brings you closer to God. ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40.*)

Recreation Is an Element

But there is a second element in the blessing which the Gospel offers today. It is recreation. God blessed the seventh day and set it apart as a day of rest. Here is where many of us fail, but here is part of the joy of life.

It is a source of satisfaction to know that the Church provides recreation halls where the older people may enjoy themselves, where young girls may be happy in agreeable companionship, and where young men may have proper training in courtesy and consideration for womanhood—learning to be gentlemen, and all in all enjoying play and recreation in proper and uplifting influences.

(Concluded on following page.)

THE SPIRIT OF PEACE
(Concluded from preceding page.)

Besides work and recreation as contributing factors to contentment and progress, there is a third element:

Love and Friendship. After your day's work, what is the sweetest thing in life? To go home in the environment of heaven, to be met by children, to listen to the music of their voices. If you will listen to the sayings of these little children, you will find joy, and as much laughter in their jokes and delightful remarks as you will receive in any picture show or stage play. And if there be harmony and peace in the home, you may experience a bit of the peace heaven may bring. But if there be bickering, faultfinding, grumbling, jealousy, or suspicion, then you have disappointment, perhaps misery.

A fourth, and final contributive factor to peace in daily life, is *Worship*. There will be no pure content-

without recognizing that we are the offspring of an Eternal Being. We are not just chance objects—we lived in an Eternal, pre-existent state—("Man was also in the beginning with God . . .") how many eons ago I do not know, and I do not care. (Doctrine and Covenants 93:29.) I just want to know that ". . . man is spirit," and that "The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." (Doctrine and Covenants 93:33.) So said Joseph Smith through divine inspiration.

Before I can feel perfectly content, I must have a sense of harmony with my Father over There. I want to commune with Him, and I want to feel that He will help me to overcome those difficulties which I meet daily. I testify to you that He will, and the cognizance of that nearness to the Creator in worship gives my soul content.

Through inspiration, I hear His admonition to seek learning out of the best books, to study by faith. I hear His voice saying, "Serve others."

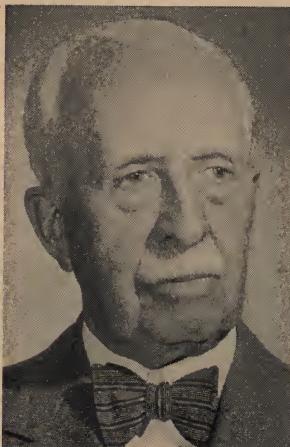
"For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matthew 25:35, 36.)

Then, as in the parable, you wonder when did I give you meat, or give you drink, or clothe you, or visit you when you were sick or in prison. Then you hear the words—"These deeds shall thy memorial be; Fear not, thou didst them unto me."

The enemies of peace and contentment are selfishness, enmity, drunkenness, idolatry, lasciviousness.

"These things I have spoken unto you, that in me ye might have peace." Peace! Happiness! It is the end and purpose of our existence. (John 16:33.)

May we realize that only in the path of virtue, only in the path of obedience, only in the path of losing self for the good of others, only in the path of worship and reverence to God, our Eternal Father, may we find happiness and peace.



J. C. PENNEY

Our fates will be determined by our choices.

AMERICA is truly great by every worthy test. It could have been greater than it is had there not been throughout every period of its history some who retarded its growth by greed, corruption in high places, petty partisanship at crucial times, and individual selfishness. Selfish-

HARD RIGHT

or

Easy Wrong*

By J. C. PENNEY

ness, of course, is the festered spot in every evil situation whether world, national or individual.

As a nation, and as individuals, our fate will be determined by our choice of the *hard right* or the *easy wrong*. Softened by comfortable living in easygoing periods, our spiritual and physical muscles tend to become flabby. We need reversions to difficulties to toughen us up. Periods such as the present are testing times. The harder they become, the more determined we should be not to be swept aside by the fears and doubts that bedevil the world.

We must return to right principles, putting aside negativeness and self-indulgence. No matter what lies ahead, we must carry on to the best

of our ability, doing our utmost from day to day, each in our own niche. In such times those who are too soft, who lack the courage and stamina to strive, slacken effort. *Real men tighten their belts, throw full weight into the harness of their daily activities and pull with all their might and main.*

God helping us, let us choose for ourselves the *hard right*. If enough individuals will gird themselves and play their part as men, our America will be made safe for its own people and will stand as a beacon light of hope to a war-torn, war-weary world.

*Reprinted by permission from *Christian Herald Magazine*.

Who May Serve in a Superintendency?

Is Aaronic Priesthood Enough?

Q. Is it permissible to have assistants in the Sunday School superintendency who hold the Aaronic Priesthood?

—Oshawa Branch, Toronto District, Canadian Mission.

A. If a member of the Senior Aaronic Priesthood is willing, and in the opinion of the ward bishop or branch president is worthy, you should have no hesitancy in making him an assistant superintendent. He cannot magnify that position for long and otherwise live an exemplary life without being soon ordained to the office of an elder. We refer you to the Doctrine and Covenants, 84:107, 108: "Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill."

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me."

• • •

Orchestras in Sunday School

Q. Our ward has an orchestra to play our hymns in Sunday School. Is this approved practice?

—Grant (Salt Lake City) Stake.

A. The General Board does not approve the use of orchestra or orchestral instruments to accompany Sunday School singing. All too often such accompaniment adds audible static during tuneup and visual static during singing. Songs sung from the heart and reverently conducted with inconspicuous organ accompaniment have resulted in the most reverential worship service.

• • •

Investigator Class Teacher

Q. The question has arisen in our stake: Who appoints the teacher of the Investigators' class, the stake mission president, or the ward bishop, or nomination of the Sunday School superintendency?

—San Jose (California) Stake.

A. As is the case with all Sunday School teachers, they are called by the ward bishop on the nomination of the Sunday School superintendency. However, as a courtesy, consult with both the stake Sunday School superintendent and the stake mission president before making the nomination to the bishop for the teacher of the Investigators' class. See also *The Instructor*, July, 1952, page 212; Feb., 1953, page 39; June, 1953, page 182; and Nov., 1953, page 328.

Lessons for Lamanites

Q. In our stake we now have a few Lamanites attending Sunday School. Some do not understand English. We should greatly appreciate some information regarding the steps to be taken in trying to teach them the Gospel . . . What lessons should we teach them?

—Kanab (Utah) Stake.

A. The Lamanites coming to your Sunday Schools should probably be given a special class. Perhaps someone with a knowledge of both English and their own tongue could be the teacher. They will probably be more interested in the Book of Mormon than any other subject. Course No. 9, *Leaders of the Scriptures*, contains some excellent sketches on Book of Mormon characters (pages 48 to 125). For excellent supplementary reading, we suggest Deta Peterson Neeley's delightful book, *A Child's Story of the Book of Mormon*. This book follows the Book of Mormon text faithfully, and is singularly free from personal interpretation.

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

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Photo by Leland VanWagoner.

*Outstanding young men and women can do much toward making others feel welcome and wanted at Sunday School.**

IN these days, when so many children and youth are running afoul of the law, one wonders about a training program for the child which would enable him to "stand firm under the pressures of life." Wherein has society failed the child?

The Salt Lake Tribune of Dec. 12, 1954, announced that a questionnaire was being sent out to determine "How Many Utah Children Are Emotionally Disturbed." In announcing the questionnaire it said: "These are the youngsters who later cannot hold jobs, crowd penitentiaries and jails, go through one marriage after another . . .

"Such a child is a little boy we will call John. A handsome boy of 10, John has never had a love relationship in his life. He has no conscience, no feeling of remorse or guilt; he acts out whatever he feels because he has never liked another person enough to want to be like him . . .

"Sometimes parents of such a child are so . . . understanding that the child never loves them, feels their love, or wants to develop their standards in his own code of behavior . . . As a result the child develops no pattern except his self-interest. Having little conscience he is likely to rebel against society, to become delinquent.

"John isn't delinquent yet—but— . . ."

What Constitutes Adequate Training?

What constitutes adequate training? How soon should it begin? What are its essential elements? What can the Sunday School do about it?

These precious spirits, all different, entrusted into our care by a gracious, wise and loving Heavenly Father, need and deserve the most intelligent training we can provide.

The eminent Prof. Louis Raths, professor of education in New York University, begins a thought-provoking article, "How Children Build Meanings," in the Dec., 1954, number of *Childhood Education* with these

*Examples to their companions are Roberta Christensen and Spencer B. Greer, both of the North 20th Ward, Ensign Stake.

What is the responsibility of the Sunday Schools in . . .

Helping Youth To Stand Firm Under the Pressures of Life?

By General Superintendent George R. Hill

impressive sentences: "The world starts its work of impressing meanings upon us as soon as we are born. The first and probably the most persistent meanings come to us in these early years. We are participants in situations which involve love and hate and indifference; intense activity and quiet; excitement and monotony; laughter and grief; accomplishment and failure; pride and guilt; poise and anxiety and a thousand-and-one others."

Since it is the reactions to these stimuli, particularly during the first five or six years of life, that determine to such an outstanding degree, the child's whole outlook on life, does it not behoove all of us as parents and teachers, deliberately to plan to build a challenging moral and spiritual training program that "will enable him to stand firm under the pressures of life?"

One of the greatest safeguards to children and youth is prayer. The prayer concept cannot be begun too early in life. The child can feel long before he can talk. He is particularly sensitive to the spiritual and emotional satisfactions that come to his parents through earnest prayer if he is present and feels himself a part of the group during prayer.

How Early Should Prayer Be Taught?

"How Early Should Prayer Be Taught?" On page 227 of the Aug., 1953, *Instructor*, this article tells of a 2½-year-old youngster in Junior Sunday School who had a beautiful concept of prayer. He was able with a little help from the Junior Sunday School teacher to give the opening prayer so the entire Junior Sunday School could hear and understand it. That youngster showed the effect of daily prayer experiences. His case could be duplicated many times over in the Junior Sunday Schools of the Church. No greater contribution and safeguard can be made at Sunday School than to give to the children who come, the consciousness of a loving, kind, friendly Heavenly Father who can and does hear and answer prayers.

Young children and youth are impelled by an emotional urge to do what they see other children and older folks do, whether it be in pictures they view or in

daily life. I was made acutely aware of this while camping with my troop of Boy Scouts on Bear Lake in 1916. It was the practice of our troop to gather at the flagpole at a whistle signal from the scoutmaster for flag raising, Oath of Allegiance to the flag, the Scout Oath and morning prayer. I chanced to overhear two scouts, not members of the Church, and little dreaming I was in earshot, discussing the morning ceremonies.

"What will you do if Dr. Hill some morning calls on you to pray?"

"Oo-oo. I've never prayed in my life and I'd be scared stiff, but I just couldn't let Dr. Hill down."

I realized then as never before my opportunity and responsibility. Each boy was called on to pray and each gave a beautiful prayer.

We learn to do by doing. In the nine years as scoutmaster following this experience, opportunities were created to give every boy in the troop the frequent privilege of praying, giving talks and participating in various activities. Not once was the invitation refused, though often the first time up his voice would tremble and his knees shake.



U. S. Jaycee President E. LaMar Buckner.

ABOUT THE AUTHOR

E. LaMAR BUCKNER was graduated from Brigham Young University in 1946 with honors after having won the Heber J. Grant Oratory Contest and the Rotary Oratorical Contest. Upon graduation he was presented with the Chamber of Commerce Efficiency Award watch.

Prior to his election as president of the United States Junior Chamber of Commerce, he was state superintendent of the South Ogden Stake YMMIA.

He began his Junior Chamber of Commerce career in 1946 by joining the Ogden organization. In June of 1954, he had been so successful in his activities that he was elected president of the national junior chamber at Colorado Springs during the annual convention there.

Brother Buckner and his family are residing in Tulsa, Okla., during his term in office. He is married to the former Mollie Hahn of Ogden and the couple has three children: Lynda, Brent and Terry.

Serving one year as president of the U. S. Jaycees, his duties include administrative work at the national headquarters in Tulsa; coordination of the organization's national civic projects; and visitation to chapters in all 48 states, Canada, Hawaii, Alaska and Mexico. He will travel more than 200,000 miles on official business during his term.

Brother Buckner was a pilot of a B-17 bomber and flew 26 missions in the European Theater during World War II.

One of his terse observations on individual success is: "It's better to try something and fail than to try nothing and succeed." —B. O. H.

Can the Sunday School help "John" find himself and adopt patterns of conduct leading to integrity of character despite no help at home?

Responsibilities of Each Senior Class

Each Senior Sunday School class is organized with class officers whose opportunity and duty it is, under the wise leadership of the teacher and enlistment director, to make every boy and girl in the ward of that age feel invited and welcome and wanted at Sunday School. One such teen-age class president has persuaded every boy in the ward but one to come to Sunday School. "I'm going after him and I think I can get him to come," said he.

If such boys and girls are kept coming through the activity of their pals, with increased excellence of Sunday School teaching enriched with opportunity for class participation, every boy and girl may come to love God and desire to become partners with Him in the accomplishment of His purposes. "John," despite present handicaps, may yet become able to stand firm under the pressures of life.

What the Sunday School Has Done for Me

By E. LaMar Buckner

AS a young man the privilege of serving as a Sunday School teacher was one that I did not fully appreciate at the time. That first class of students, three or four years younger than myself, began my association with the Sunday School that has made three main contributions to my life.

At the time I became the first Sunday School superintendent of the Weber College Institute in Ogden, Utah at 19 years of age, I began to realize that my long desired Church mission would have to be postponed by military service. Hence, my Sunday School teaching experience would have to serve as the foundation for my knowledge of the Gospel and the testimony of the divinity of Jesus Christ's mission. This testimony was the first and most important thing that Sunday School teaching has given to me.

During the months that I spent in the service, I was often called upon to serve as the teacher, either for a handful of men on board the ship going overseas, or for a small group of men who had gathered themselves together in the corner of the base chapel. On other occasions I was a substitute teacher at a nearby branch. During those trying days of World War II, while serving as a pilot with the Eighth Air Force, I realized that a Sunday School teacher had the obligation of combining tools of creative thinking with practical living in teaching hope for the future. To "live each day completely" became a necessity rather than a motto. That was the second lesson that came to me as a Sunday School teacher.

In my assumption of duties as a husband and a father, since the end of the war, I have come to realize the necessity of a Sunday School teacher living "*the example that he teaches*." I watch my young children idolize their Sunday School teacher, and I more fully realize this third and great contribution that Sunday School teaching has made in my life.

It Works Both Ways —

ENTHUSIASM

By Virginia Baker

Marjorie Foote's enthusiasm shows up in her constant preparation built around the needs of class members. Her students return that enthusiasm —double!



BONNIE MARJORIE FOOTE

A teacher of merit from the Scottish District of the British Mission.



"I think all my class members are interesting," says blue-eyed Marjorie Foote, an enthusiastic Sunday School teacher of Glasgow Branch in bonnie Scotland.

This attitude is probably the one big reason for her outstanding success with her Book of Mormon class of teenagers: She finds something exciting about each of her dozen students. She is eager to hear their comments, and always takes their problems seriously.

Marjorie starts her class with a warming-up process. "If there's something they're bursting to tell me — relevant or not — we devote a few minutes to that."

"One can't teach something about which one is ignorant" — so blonde, vivacious Marjorie spends some time each day in preparation for class, with major rounding up of books and facts on Saturday night. During the school year, when she taught 7-and 8-year-olds five days a week, she utilized time spent on buses going to and from school to study her Sunday School lesson material. Marjorie has organized preparation for her class very well indeed. She likes to read as much as possible first, then make headings for procedure. "I read the Book of Mormon chapters; read the lesson manual; consult teacher's supplement; dig up extra material (she has a wide and current reading background); and round up visual aids," Marjorie explains.

"I get to the meetinghouse early and put headings on the blackboard before Sunday School commences, and have all my material set in the classroom. Sometimes, for variety and emphasis, I like to build diagrams or outlines on the board during class, following through step by step."

A convert at the tender age of nine, Marjorie Gregory Foote was impressed with the practice of assigning children to give 2½-minute talks. "I can still remember how earnest we all were about our assignments," she recalls, "and now I like my own pupils to take assignments. It's an invaluable experience for them and prepares them for later activity."

Most of Marjorie's class members are either non-members or are very new in the Church. "Because of this," she says, "I am careful to explain more fully or have a pupil define any point that might seem odd for a non-Latter-day Saint. Since many of my pupils, themselves, are new members, they understand this and cooperate nicely. Then, too, our investigators usually ask questions."

"Oh, please, don't think I'm claiming credit for my class bringing people into the Church," Sister Foote asks, "but I do so hope and believe it has helped them." Then, with a pert grin, she adds, "At least we haven't chased anyone away!"

In spite of her modesty, Sister Foote's class record is outstanding. Out of nine young people who entered Marjorie's class as investigators, six have now joined the Church. The others are still attending class regularly. A few of her former students, whom she helped to prepare for baptism, have immigrated to America.

As a result of her success with the many classes she has taught in Sunday School, MIA, and Relief Society, Marjorie was appointed District Sunday School Supervisor in 1952. Her responsibilities are teacher training and genealogy. She also acts as district chorister.

The Glasgow Branch presidency set up a chorister's class two years

PAYS DOUBLE!

ago and placed Marjorie in charge. "It has paid big dividends," she reports. "Girls have gone on missions from our class and have written to say what a help it has been to them. My Book of Mormon class girls attend the chorister's class while the boys are in priesthood meeting. Each girl takes her turn conducting the music for sacrament and auxiliary meetings. Even my student who is so shy she doesn't speak much is an active member of the chorister class."

After years of meeting "in all sorts of odd places" the Glasgow Branch found a "settled place" in their present building two-and-a-half years ago. The members were fortunate in having President David O. McKay dedicate their chapel in 1952. It is large enough for district conferences.

Marjorie has special fondness for the lovely, dark oak-paneled entrance hall with two supporting columns. She describes the "chubby cherubs floating on the ceiling, which must have charmed the hearts of the decorators too, because they left them to float in peace." The building is a former nursing home and was a hostel for Polish officers during World War I. Glasgow is Scotland's largest city, with more than a million people — and more than 1,000 street cars.

Born in Yorkshire, Marjorie became an adopted Scot in 1946 when she married Walter E. Foote, a native of Ireland. Their son, David, is now six and has attended daily school for one year and Sunday School for six years.

Her success in teaching seems to hinge on a lively interest in pupils and subject — interest enough to dig out extra information about both. That is exactly what Marjorie Gregory Foote has done and is teaching others to do in the Scottish District of the British Mission.



To attend Sunday School, the 250 members of the Glasgow Branch must travel from distant parts of Scotland's largest city (1,200,000). Shown here is Renfield Street, a main thoroughfare.

From Rolls of Papyrus Came Wisdom

By Minnie E. Anderson

A Child's Story of the Pearl of Great Price, by Deta Peterson Neeley, printed by the Deseret News Press, price \$1.75.

THIS is a well-written, valuable account for children pertaining to the origin of the Pearl of Great Price.

The book is divided into four parts: Egyptian Treasure and the Origin of the Pearl of Great Price; the Book of Moses; the Book of Abraham; and The Writings of Joseph Smith.

In the first part the author tells in story form, at child's level, how the rolls of papyrus from which were translated the books of Moses and Abraham came into Joseph Smith's hands.

The Book of Moses and the Book of Abraham are skillfully written to provoke interest and be understood at an early age by children.

Part III contains extracts from the translation of the Bible by Joseph Smith, written under divine inspiration to correct errors in other translations. This translation was never completed, nor was his permission ever given to have this document published. Also, Part III contains extracts from the history of Joseph Smith, Jr.

In Part IV is found the opening statement of the Prophet in the famous Wentworth letter written to Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*. In this letter the Prophet Joseph Smith tells the story of his birth, his first vision, the visits of the Angel Moroni, how he received the plates and translated them and a brief statement of the contents of the Book of Mormon. A description of the organization of the Church and a summary of the doctrines of the Church called "The Articles of Faith" makes a faith-promoting conclusion.

This is an excellent book for children and can be used to great advantage in Course No. 7, "What It Means to be a Latter-day Saint," and Course No. II, "History of the Restored Church."

They Grew in Religious Fervor

A Tale of Two Brothers, John and Charles Wesley, by Mabel R. Brailsford, published by Oxford University Press, Price \$4.00.

WE all enjoy singing our Sunday School hymns. Yet few of us notice the name of the composer or seek to discover the background events of his life or his accomplishments, which help to understand his composition.

Charles Wesley's name as composer is on many of our best loved hymns. He is the author of "Christ the Lord is Risen Today"; "Come, Let Us Anew"; "Hark! The Herald Angels Sing"; "Jesus, Lover of My Soul"; "Rejoice, the Lord is King"; and many others.

Charles was the eighteenth child of Susannah and Rector Samuel Wesley. John was already 4 years old when Charles was born.

Susannah Wesley, bedfast most of her life, carried her motherly duties forward in strict order from her bed. She had classes for her children each day. When they reached 5 years of age they were taught the alphabet. By the time they were 6 they were reading the Greek translations of the New Testament. The leisure time of the family was spent together reading the classics. Night and morning prayer was a family ritual.

No time was wasted in this respectable, impoverished home. It was Susannah from the parlor sofa who saw that the household and barnyard tasks were carried out with methodical procedure.

John left home for Charterhouse School when he was 6 years old. Charles was 8 when he was uprooted from home and taken by his

older brother, Samuel, to London to attend Westminster School. Both Charles and John at 14 earned the coveted reward of being chosen King's Scholar. This meant their tuition would now be paid by a foundation.

These brothers, influenced by the early training of both father and mother, grew in religious fervor. John had an excellent gift of expounding the scriptures. Charles wrote verse and played the flute in addition to his fame in preaching.

"For six years the brothers endured an iron personal discipline, forcing themselves to do distasteful tasks—they looked upon self-denial as a virtue to be cultivated for its own sake."

In John Wesley's journal is told how he delighted to use the hymns composed by Charles in evangelistic meetings throughout England.

Those following the Wesley brothers took the name of Methodists and separated from the Church of England. All England was influenced by the missionary endeavors and exemplary lives of John and Charles Wesley.

At one time Charles was met in Bristol by an army of dissatisfied people ready to make a violent disturbance over the high price of bread but were calmed and persuaded by Charles' magnetic personality to pray for a contrite spirit instead. They softened and took their grievance to the mayor.

At the death of Charles at 80, John said, "His least fame was his hymns. How little did he realize that all else of his accomplishments would be forgotten except his hymns which would live on to keep alive the spirit of Christ in the Christian religion."

Helpful background material to show how Protestant churches came into existence in both Course No. II and the Investigators' class. It is also important for all Sunday School children to know something about those who composed our hymns.

"This Is the Will of the Lord..."*

Teachers: Here are your assignments for class memorization, correlated with the April lessons.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

Be not overcome of evil, but overcome evil with good.

—*Romans 12:21.*



LEADERS OF THE SCRIPTURES

Course No. 9

Blessed are the pure in heart: for they shall see God.

—*Matthew 5:8.*



HISTORY OF THE RESTORED CHURCH

Course No. 11

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it . . .

—*Doctrine and Covenants 135:3.*



PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

—*Matthew 7:21.*

*See Course No. 21.

LIFE IN ANCIENT AMERICA

Course No. 15

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

—*2 Nephi 9:27.*

SAVIORS ON MOUNT ZION

Course No. 21

We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it . . . This is the will of the Lord to his people.

—*Wilford Woodruff.*



Value of Memorization

COMPREHEND ITS REAL MEANING

I find it helpful in memorizing scripture to make certain that I comprehend its full meaning in relation to the context as a whole; to read the entire passage through several times, relying less and less on an eye examination of it; to have the passage well in mind in the evening before retiring; and to repeat it in the morning before arising.

Overlearning a passage enables me to retain it.

—*Leland H. Monson,*

Chairman, Division of Humanities,
Weber College,
Ogden, Utah.

PARENT AND CHILD

Course No. 24

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

—*Matthew 19:14.*



TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

—*Doctrine and Covenants 82:10.*



CHRIST'S IDEALS FOR LIVING

Course No. 19

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

—*Doctrine and Covenants 130:20, 21.*

A MARVELOUS WORK AND A WONDER

Course No. 29

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; . . .

—*Mark 16:15, 16.*

In Memory of Our Savior



NOTE TO SUPERINTENDENT: Here are several planning suggestions for your consideration: Be sure that the chapel is ready by checking on the cleanliness, light, ventilation and heat. Arrange for beauty spots decorated with flowers or pictures. Prepare ample seating and secure ushers and greeters. Complete arrangements by having a well-planned program. If so desired, the Junior Sunday School can be taken into the Senior.

SENIOR SUNDAY SCHOOL

Suggested Senior Service:

Devotional Prelude.

Opening Hymn: "He is Risen," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 61.

Invocation.

Sacrament Hymn: "How Great the Wisdom and the Love," *Hymns*, No. 68.

Suggested Remarks To Be Made by the Bishop Just before the Sacrament Memory Gem:

"Especially during the Easter Season, should we be mindful of the meaning of the two beautiful, written prayers which we are about to hear. These are the blessings of the Sacrament.

"In memory of our beloved Savior whose resurrection we commemorate this Easter time, we are now going to renew our covenants with the Lord.

"I suggest that this morning we listen very closely to every word that will be uttered by our priests."

Music and Sacrament Memory Gem. Sacrament.

Introduction by Member of Superintendence to Reading, "The Resurrection":

"This morning the wondrous story of the first Easter will be told by several young, adult members of our Sunday School student body. This beautiful narration was prepared by the late Elder James E. Talmage. In point of spiritual loveliness, it has never been equalled. And now we present "The Resurrection":

Nine Readings by Young Adult Members: (For Readings, see page 61.)

Closing Hymn: "Now Let Us Rejoice,"—*Hymns*, No. 118.

Benediction: Member Gospel Message Department.

JUNIOR SUNDAY SCHOOL

Suggested Junior Service:

Devotional Prelude.

Opening Hymn: "My Easter Song," and "Nature's Easter Story," *Little Stories in Song*, Nos. 12 and 20.

Invocation.

Sacrament Hymn: "The Sacrament," *The Children Sing*, No. 64.

Sacrament Service.

Talks: 1. "Easter Is a Special Time To Remember Jesus," by a member of Course No. 5. This may be given as a talk, retold story or a dramatization by class members of the same class. Below is suggested material from which it may be taken:

"Remembering Jesus"

"Mother, why are you practicing that song about Jesus to sing for Easter Sunday?" asked Brent.

"Easter is a special day for remembering Jesus," answered Mother. "People who love Jesus want to show that they remember him. Singing lovely songs is one of the ways we can honor Jesus in Sunday School and church."

"Are there some people who do not love Jesus?" asked Brent.

"Yes, Brent, there are people who do not love Jesus. When he lived on earth there were people then who were not friendly toward him. They didn't want Jesus to help other folks. They did not want Him to teach people about our Heavenly Father."

"Did they stop Jesus from helping people?"

"The unfriendly people thought that when Jesus died he would be dead forever," said Mother.

"Oh, Mother, did Jesus die?"

"Yes, dear, but He did not die forever. After Jesus died he came back to Mary and some of the people who loved him. He came to life and was resurrected."

"What does resurrected mean, Mother?" asked Brent.

"Resurrected means that Jesus lived again after he died."

"What did Jesus do when he was resurrected?"

"He came back and talked to some of His friends. He told them to teach people to live the way our Heavenly Father wanted them to live. He told them He would never die. Jesus is now living with our Heavenly Father."

He loves boys and girls. He listens to our prayers." —Joyful Living.

2. Retell the story found in *Living Our Religion, Part I*, pages 45 and 46.

Hymns: "I Think When I Read that Sweet Story," and "Christ Is Risen," *The Children Sing*, Nos. 9 and 160.

Separate for Regular Classes.

Closing Hymn: "Jesus Is Our Loving Friend," *The Children Sing*, No. 21.

Benediction.

—Easter Program Committee:
Earl J. Glade, Chairman,
Alexander Schreiner,
Margaret Hopkinson,
Lynn A. McKinlay.

THE RESURRECTION, A READING By Elder James E. Talmage

(NOTE TO SUPERINTENDENT: Please assign the following citations from Elder Talmage's script to outstanding, young adults. Have them study the text until they can read it beautifully—perfectly—without a slip. Each reader should know his number, and he should know his cue that he may be ready to follow in proper sequence. Have them speak clearly, remembering the sacredness of the context. Here follow the nine excerpts in sequence, according to their numbers:)

Reader No. 1:

Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus.

While it was yet dark, the earth began toquake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness.

The soldiers, paralyzed with fear, fell to the earth as dead men. When they had partially recovered from their fright, they fled from the place in terror. Even the rigors of military discipline, which decreed summary death to every soldier who deserted his post, could not deter them.

Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty.

Reader No. 2:

At the earliest indication of dawn, the devoted Mary Magdalene and other faithful women set out for the tomb, bearing spices and ointments which they had prepared for the further anointing of the body of Jesus.

Some of them had been witnesses of the burial, and were conscious of the necessary haste with which the corpse had been wrapped with spicery and laid away by Joseph and Nicodemus, just before the beginning of the Sabbath. And now these adoring women came early to render loving service in a more thorough anointing and external embalmment of the body.

Reader No. 3:

On the way, as they sorrowfully conversed, they seemingly for the first time thought of the difficulty of entering the tomb. "Who shall roll us away the stone from the door of the sepulchre?" they asked one of another.

Evidently they knew nothing of the seal and the guard of soldiery. At the tomb they saw the angel, and were afraid; but he said unto them: "Fear not ye: for I know that ye seek Jesus, which was crucified."

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you."¹

¹*Mark* 16:8.

²*Matthew* 28:5-7.

Reader No. 4:

The women, though favored by angelic visitation and assurance, left the place amazed and frightened. Mary Magdalene appears to have been the first to carry word to the disciples concerning the empty tomb. She had failed to comprehend the gladsome meaning of the angel's proclamation "... He is risen, as he said ..." In her agony of love and grief, she remembered only the words, "He is not here," the truth of which, had been so forcefully impressed by her own hasty glance at the open and tenantless tomb.

"Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."³

³*Matthew* 28:6.

⁴*John* 20:2.

Reader No. 5:

Peter, and "that other disciple" who, doubtless, was John, set forth in haste, running together toward the sepulchre.⁵ John outran his companion, and on reaching the tomb stooped to look in, and so caught a glimpse of the linen ceremonial lying on the floor; but the bold and impetuous Peter rushed into the sepulchre, and was followed by the younger apostle.

The two observed the linen grave-clothes, and lying by itself, the napkin that had been placed about the head of the corpse. John frankly affirms that having seen these things, he believed, and explains in behalf of himself and his fellow apostles, "For as yet they knew not the scripture, that he must rise again from the dead."⁶

⁵*John* 20:3.

⁶*John* 20:6.

Reader No. 6:

The sorrowful Magdalene had followed the two apostles back to the garden of the burial. No thought of the Lord's restoration to life appears to have found place in her grief-stricken heart; she knew only that the body of her beloved Master had disappeared.

While Peter and John were within the

sepulchre, she had stood without, weeping. After the men had left she stooped and looked into the rockhewn cavern. There she saw two personages, angels in white; one sat "at the head, and the other at the feet, where the body of Jesus had lain."⁷ In accents of tenderness they asked of her: "Woman, why weepest thou?"

In reply she could but voice anew her overwhelming sorrow. "Because they have taken away my Lord, and I know not where they have laid him."⁸ The absence of the body, which she thought to be all that was left on earth of Him whom she loved so deeply, was a personal bereavement.

There is a volume of pathos and affection in her words, "... They have taken away my Lord, ..."

⁷*John* 20:12.

⁸*John* 20:13.

Reader No. 7:

Turning from the vault, which, though at that moment illuminated by angelic presence, was to her void and desolate, she became aware of another Personage, standing near. She heard His sympathizing inquiry: "Woman, why, weepest thou? whom seekest thou?"

Scarcely lifting her tearful countenance to look at the Questioner, but vaguely supposing that He was the caretaker of the garden, and that He might have knowledge of what had been done with the body of her Lord, she exclaimed: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."⁹

She knew that Jesus had been interred in a borrowed tomb; and if the body had been dispossessed of that resting place, she was prepared to provide another. "... Tell me where thou hast laid him, ..."

⁹*John* 20:15.

Reader No. 8:

It was Jesus to whom she spoke, her beloved Lord, though she knew it not. One word from His living lips changed her agonized grief into ecstatic joy. "Jesus

said unto her, Mary." The voice, the tone, the tender accent she had heard and loved in the earlier days lifted her from the despairing depths into which she had sunk.

She turned and saw the Lord.

In a transport of joy she reached out her arms to embrace Him, uttering only the endearing and worshipful word, *Rabboni*, meaning "My Beloved Master."¹⁰

Jesus restrained her impulsive manifestation of reverent love, saying, "Touch me not; for I am not yet ascended to my Father: ..." and adding, "but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."¹¹

¹⁰*John* 20:16.

¹¹*John* 20:17.

Reader No. 9:

Recorded Appearances of Christ Between Resurrection and Ascension:

1. To Mary Magdalene, near the sepulchre. (*Mark* 16:9, 10; *John* 20:14.)
2. To other women, somewhere between the sepulchre and Jerusalem. (*Matthew* 28:9.)
3. To two disciples on the road to Emmaus (*Mark* 16:12; *Luke* 24:13.)
4. To Peter, in or near Jerusalem. (*Luke* 24:34; 1 *Corinthians* 15:5.)
5. To ten of the apostles and others at Jerusalem. (*John* 20:19.)
6. To the eleven apostles at Jerusalem. (*Mark* 16:14; *John* 20:26.)
7. To the apostles at the Sea of Tiberias, Galilee. (*John* 21.)
8. To the eleven apostles on a mountain in Galilee. (*Matthew* 28:16.)
9. To five hundred brethren at once (1 *Corinthians* 15:6); locality not specified, but probably in Galilee.
10. To James. (1 *Corinthians* 15:7.) Note that no record of this manifestation is made by the Gospel-writers.
11. To the eleven apostles at the time of the ascension, Mount of Olives, near Bethany. (*Mark* 16:19; *Luke* 24:50, 51.)
12. The Savior also manifested himself to the people on the American continent.



Remember the promise of Easter.



PRESIDENT J. REUBEN CLARK, JR.

Free agency was preserved; man could choose good and be rewarded . . .

The Second

"*W*E believe that men will be punished for their own sins, and not for Adam's transgression."

Out of the welter of dogmas Christianity developed over the fact of the Fall, with all the resulting specu-

ABOUT THE AUTHOR

PRESIDENT J. REUBEN CLARK, JR. has been a member of the First Presidency of the Church since April, 1933. Active in the Church all his life, President Clark has also distinguished himself as a lawyer, statesman, and educator. Now in his 84th year, he was class valedictorian in 1898, he was called to follow a heavy daily schedule.

President Clark was born September 1, 1871, in the pioneer farming community of Grantsville, Utah. Graduating with a B.S. degree from the University of Utah in 1898, he was class valedictorian.

President Clark taught school until 1903, when he entered Columbia University Law School in New York City. Upon graduation in 1906, he was appointed assistant solicitor in the United States Department of State.

This was the beginning of an impressive career in the field of international law. During the years that followed, he was associated with the Third Hague Conference, the World Disarmament Conference, the Committee of Experts on Codification of International Law, and other notable groups. He became Under-secretary of State, and was United States Ambassador

to Mexico at the time of his call to the First Presidency by President Heber J. Grant. He served as both first and second counselor to President Grant, as first counselor to President George Albert Smith, and now serves as second counselor to President David O. McKay.

President Clark was awarded the Distinguished Service Medal for his work in the offices of the Attorney General and the Provost Marshal General during World War I. In 1934 he received an Honorary Degree of Doctor of Laws from the University of Utah, and in 1952 from Brigham Young University. He is the author of many published writings on both legal and theological matters. His efforts include:

Opinion on the Distribution of the Alsop Award

Memorandum on Right to Protect Citizens in Foreign Countries by Landing Forces

Emergency Legislation and War Powers of the President

*Memorandum on the Monroe Doctrine
Was Ye Not That I Must Be About
My Father's Business?*

To Them of The Last Wagon

On the Way to Immortality and Eternal Life

Our Lord of the Gospels

President Clark counts himself particularly fortunate that his three daughters, with their families, live next to him on the same block, and that his son, teaching at BYU, is not far away. President Clark's wife, Lucrine Savage Clark, died in 1944.

After the work day is over, President Clark usually visits with his children before retiring to his fine library to study and enjoy classical music composed by such masters as Beethoven, Wagner, Mozart, Brahms, and Berlioz. Often, friends have been his guests at recorded concerts from his collection.

The home of his childhood in Grantsville has always called to his heart. He often finds time to spend a Saturday afternoon there on the farm, when Church duties permit. But the call of the Church has meant more to this stalwart servant of the Lord than either personal convenience or the honor of men. His character stands as a monument of unusual steadfastness of purpose, coupled with singular ability in a wide field of achievement.

—V. B. S.

Out of the welter of dogmas Christianity developed over the fact of the Fall, with all the resulting speculations regarding original sin and its effect . . . came the great truth . . .

Article of Faith*



By PRESIDENT J. REUBEN CLARK, Jr.

of the First Presidency

lations regarding original sin and its effect upon the life and destiny of the seed of Adam, came through revelation to the Prophet Joseph the great truth that "men will be punished for his own sins and not for Adam's transgression." Implicit in this great pronouncement is the primal principle of free agency—that man is free to choose for himself to do good or to do evil, and that doing good, he will be rewarded, and doing evil, he will be punished. All the scriptures, rightly understood, proclaim this great truth.

But the Fall did affect all of God's spirits that were to come to this earth.

The earth was formed that these spirits might take on mortality and prove themselves "to see if they will do all things whatsoever the Lord their God shall command them."

This was to be an earthly experience, not a merely spiritual one.

The pre-mortal life in the spirit world was called the first estate; those who did not keep it would not have glory in the same kingdom with those who kept their first estate; those who kept their second estate—the earthly existence—would have "glory added upon their heads forever and ever."

When Adam and Eve were placed in the Garden, two courses lay before them, the one would leave them in the Garden as they were; the other would lead to death. They could take their choice. They chose the one that brought them death so enabling them to work out the destiny planned in the Grand Council in heaven, for as Eve in her great hymn of thanksgiving sang: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." By their choice Adam and Eve became mortal.

The death they suffered was two fold: First, they became mortal and subject to the physical death of the body; Second, they died the spiritual death of being shut out from the presence of the Lord.

From the mortal, physical death a plan was framed at the beginning for redemption therefrom, so that all men might be redeemed from that death, without any act on their part. This redemption Christ bought for us. From the second death—the spiritual death, or the shutting out from the presence of the Lord—it was provided that men could redeem themselves by "proving themselves" through obedience to "all things whatsoever the Lord their God shall command them."

Free agency was preserved,—man could choose good and be rewarded, or do evil and be punished.

God has said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Moses 2:39.*)

Next month's treatise will be "The Third Article of Faith" by Elder LeGrand Richards.

*The second of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.



Besides a host of other carefully selected and developed teaching aids, Marlene Hartmann uses the flannelboard.

Detroit Teacher Impresses

MARLENE HARTMANN, teacher of the Nursery class in Pontiac Ward, Detroit Stake, makes a lasting impression on her students. In a recent lesson she told the story of Joseph who was sold into Egypt, emphasizing the part played by the coat of many colors. In addition to using flannelboard characters, when she had finished with the lesson she passed out paper dolls of Joseph and the coat. The members of the class colored them according to what they had learned in the lesson. One boy, age three, brought home the coat of many colors to his father, told the story of the coat and asked his father to tell him more about Joseph.

In another lesson the parable of the Prodigal Son was presented. J. F. Byers, Detroit Stake enlistment director, was "amazed at the impressiveness it made on David, who is 3."

After this lesson Sister Hartmann passed out birds she had drawn and cut out for the children to color. She then had them paste the birds on a paper bag and showed them how to feed the birds. This is done by inserting the hand into the bag with the ends of the fingers extending over the fold. Then by lifting

the fingers the bird opens his mouth. Sister Hartmann is willing to go the "extra mile" in her preparation.

• • •

Las Vegas Visual Aid Clinic

THE Las Vegas Stake Board presented a library and visual aids clinic at a recent stake preparation meeting. It was so well received that several bishops requested it be presented again, which it was. Many came back to see it the second time. Brother Al C. Wendelboe, stake superintendent, reports that 344 people visited the demonstration.

Sister Relda Leavitt presented the "Robinson Crusoe" flannelboard story on the library most effectively. This was taken from Wendell J. Ashton's demonstration, as found in *The Instructor*, October, 1954, page 313. The visual aids clinic was set up under the direction of the stake librarians, Sister Leavitt and Genevieve Smith.

• • •

Sunday School, a Home in Germany

EVERY Sunday at 10:30 a.m. the United States servicemen at Hei-

She Goes the "Extra Mile" in Her Preparation

Conducted by Wallace G. Bennett

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

delberg, Germany, hold Sunday School—"an event which is comparable to being home for a few hours, and is the high point of the week."

With over 85 Latter-day Saint Americans stationed in and around Heidelberg, there is a comparatively large and active branch. Having no chapel of their own, the members rent a comfortable hall in a downtown hotel.

Pfc. Neil Christenson writes that a visitor to the group would be a bit surprised to see how closely the meetings resemble those in the stakes of Zion. Group participation is the keynote of their Sunday School. From the 3-year-olds to the adults, maximum activity is provided for all.

Brother Christenson writes: "Such a visit to our branch would help substantiate these facts: that the Sunday School is world-wide in its influence; that we, your sons in the service of our country are blessed beyond measure by having the Church so close at hand; and that in the companionship of our brothers and sisters in the light and life of the Gospel, a bit of home atmosphere can truly be found, no matter where life's path has chanced to lead us."

John's Promise Fulfilled

By Ramona W. Cannon

THE two pictures for this month, "John Preaching in the Wilderness" and "Jesus and the Children," tell a story of promise and fulfillment.

John the Baptist, kin of Jesus and his senior by six months, was divinely appointed to be the forerunner of the Savior. Preaching in the wilderness, he prepared the minds of the people for the teachings of Jesus, who followed after him.

His work was most helpful, for Jesus had but three short years to teach to the world his new Gospel of redemption and love and beauty of spirit.

Among the most illuminating precepts of Jesus was that of the importance and worth of children.

"JOHN PREACHING IN THE WILDERNESS"

ISAIAH referred to John the Baptist when he said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (*Isaiah* 40:3.)

So we see that John — surely one of the most valiant spirits in the pre-existence — was destined for his role in life. Also, when the Angel Gabriel told Zacharias that his elderly wife, Elisabeth, would bear a son, he promised Zacharias that this child "shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God . . . [and] make ready a people prepared for the Lord." (*Luke* 1:15-17.)

Completely dedicated to his mission, taking little thought for food or clothing, John wore ". . . raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." (*Matthew* 3:4.)

Stern and high-minded with great powers of endurance and self-discipline, John lived apart from men that he might be in constant communion with God, thus gaining a deep understanding of the mission of Jesus.

John baptized thousands in the wilderness. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." (*Matthew* 3:5, 6.) Their baptism was a token and symbol of their repentance.

John never failed to declare that he was merely the forerunner of Christ. "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." (*Mark* 1:7, 8.)

Even Jesus was baptized by John ". . . for thus it becometh us to fulfil all righteousness . . ." and the heavens opened and the Spirit of God, descending like a dove, lighted upon him. (*Matthew* 3:15, 16.)

John was beheaded, when but little past thirty years of age, at the order of King Herod, through the wicked desire of his wife and her daughter Salome.

Jesus said of John, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist." (*Luke* 7:28.)

Note in the picture the youth of John and the beauty of his countenance, the rap expression of the crowds who have come into the wilderness to listen to his preaching. They are moved to the depths of their souls.

(Cut out and paste on back of mounted picture.)



His laws applied to children as well.

"JESUS AND THE CHILDREN"

THE importance of having and teaching children is brought out in many passages of the Old Testament. When God let Abraham know that he should become a great and mighty nation, he said to himself, "For I know him [Abraham], that he will command his children and his household after him, and they shall keep the way of the Lord, . . ." (*Genesis* 18:19.)

"Lo, children are an heritage of the Lord: . . ." (*Psalms* 127:3.)

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother." (*Proverbs* 10:1.)

The Old Testament duty to rear a child to be upright and worship God was never lost sight of. The methods were frequently severe. "And he that smiteth his father, or his mother, shall be surely put to death." (*Exodus* 21:15.) "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, . . . all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." (*Deuteronomy* 21:18, 21.)

"Come, ye children, hearken unto me: I will teach you the fear of the Lord." (*Psalm* 34:11.)

When Jesus came and brought with him a higher law of living for adults, many of them did not see that this nobler law was to apply to children as well.

The one brief incident of Jesus blessing the children is of tremendous importance.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

"And he took them up in his arms, put his hands upon them, and blessed them." (*Mark* 10:13-16.)

Love, understanding, attention, a sense of the dignity and importance of the soul of a child — all that we are told today after two centuries (almost as if it were something new) — that the child needs for his finest growth, all this was set by Jesus' pattern.

And even we adults must emulate the children — their complete, undoubting trust, their beautiful sense of the good — if we are to enter the kingdom of God.

Note the spiritual understanding, the rapport of the wisest of men, the Son of God, and the children. The gesture of the small one clasping the knees of Jesus is something with which all mothers are familiar.

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

- "JOHN PREACHING IN THE WILDERNESS"
- COURSE No. 7, Feb. 27, "String-Through Self-Control," Mar. 6, "Helpful—and Show Others the Way."
- COURSE No. 19, June 12, "Endurance."
- "JESUS AND THE CHILDREN"
- COURSE No. 1a, Feb. 27, "Jesus Loved Little Children."



No. 68. JOHN PREACHING IN THE WILDERNESS
Mark 1:1-8

Printed in U. S. A.



No. 284. JESUS AND THE CHILDREN
Matthew 19:13-15





As two of the disciples journeyed to Emmaus, Jesus joined with them and talked.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified."

"He is not here: for he is risen, as he said."

—Matthew 28:5, 6.

EASTER is a very special day, isn't it? It is a day of great joy and thanksgiving; a day of gratitude to Jesus for teaching that all of us will live after we leave this earth.

Our story begins on a Friday, the day before the Jewish Sabbath. It had been a day of great sorrow to the friends of Jesus, for his enemies had hung him on a cross. They had thought that with his death would come an end to his influence and his teachings, but they were soon to learn that this was not so.

As the day drew to a close, Joseph, a very dear friend of Jesus, who lived in the little town of Arimathea located not far from Jerusalem, went to Pilate, the Roman Governor. He asked Pilate if he might have the body of Jesus so that he could bury it, and "... Pilate gave him leave." [End of Scene I.]

With Joseph at this time was Nicodemus, another very good friend of Jesus. He had brought with him "... a mixture of myrrh [in this instance an oil used for embalming purposes] and aloes [a costly and sweet-smelling wood], about an hundred pound weight." Then took they the body of Jesus, and wound it in linen clothes with the spices, ..." (John 19:38-40.)

This was the manner in which the Jews buried their dead. Following this they placed the body of Jesus in a sepulchre (a tomb or burial place hollowed in the rock) in a garden belonging to Joseph. It was a new tomb which Joseph had prepared for himself when he should need it, but which he wanted Jesus now to have instead. All of this they did in a hurry, since this was the Jews' preparation day (the day before the Sabbath) and all things must be in readiness before the Sabbath should dawn.

Then he (Joseph) "... rolled a great stone to the door of the sepulchre, and departed." (Matthew 27:60.) "And Mary Magdalene and Mary the mother of Joses beheld where he was laid." (Mark 15:47.) [End of Scene II.]

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." (Luke 23:56.)

Easter, a Day for Gratitude

By Marie F. Felt

"Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, . . ." and told him that they remembered Jesus saying, while he was yet alive that after three days he would rise again. This they believed would not happen, but they felt that it would be well to seal the sepulchre and place soldiers to guard it until after the third day, "... lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: . . ."

Pilate was willing and so "... said unto them, Ye have a watch [guard]; go your way, make it as sure as ye can."

"So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matthew 27:62, 64-66.) [End of Scene III.]

Now when the Sabbath had ended and the first day of the week began to dawn there came "... Mary Magdalene and the other Mary to see the sepulchre." (Matthew 28:1.) They brought with them "... sweet spices, that they might come and anoint him." (Mark 16:1.) We are told also, in the Book of Luke, that there were "... certain others with them."

As they walked toward the burial place of Jesus "... they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great." (Mark 16:3, 4.)

Before these good women had come, there had been "... a great earthquake: for the angel of the Lord [had] descended from heaven [and had] . . . rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow."

Those men who had been placed to guard the sepulchre were so afraid that they "... did shake, and became as dead men." (Matthew 28:2-4.)

As soon as they could, they hurried back to the city to the chief priests to tell them all that had happened.

Now the chief priests and the elders did not want the people to know the truth of what had happened, so "... they gave large money unto the soldiers," who were to say "His disciples came by night, and stole him away while we slept."

"So they took the money, and did as they were taught: and this saying is commonly reported among

the Jews until this day." (*Matthew* 28:12, 13, 15.)

As the women came nearer, the angel spoke to them and said, "Fear not ye: for I know that ye seek Jesus, which was crucified."

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

The angel also told them to ". . . go quickly, and tell his disciples that he is risen from the dead [and that]; he goeth before you into Galilee; there shall ye see him: . . ." (*Matthew* 28:5-7.)

As they left, Mary Magdalene ran ahead. She seemed not to have heard or to have realized the glorious message of the resurrection. Her grief and sense of loss was so great that she seemed to remember only that the body of Jesus was gone.

As she ran she came to ". . . Simon Peter, and to the other disciple [John] whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

Peter and John ran quickly to the sepulchre. John arrived first, and stooping down, looked in. There he ". . . saw the linen clothes lying; . . ." But he did not go in.

As soon as Peter arrived he went into the sepulchre. He saw the linen clothes about "And the napkin, that was about his head [was], not lying with the linen clothes, but wrapped together in a place by itself."

Then John went in and ". . . saw, and believed."

However, even at this time, as close as these two had been to Jesus, and as much as he had taught them about this very thing, John tells us that ". . . they knew not the scripture, that he must rise again from the dead."

"Then the disciples went away again unto their own home."

Mary, however, did not leave. Instead she ". . . stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre." There she saw two angels sitting, ". . . one at the head, and the other at the feet, where the body of Jesus had lain."

The angels spoke to her, saying, "Woman, why weepest thou?"

Mary then answered, "Because they have taken away my Lord, and I know not where they have laid him."

Mary then turned away. As she did so, she ". . . saw Jesus standing, and knew not that it was Jesus."

In a moment Jesus spoke to her, saying, "Woman, why, weepest thou? whom seekest thou?"

Supposing him to be the gardener, Mary said, "Sir, if thou have borne him hence [have taken him away], tell me where thou hast laid him, and I will take him away."

Jesus could tell that Mary did not know him, so he spoke to her again. This time it was to speak her name, "Mary." Immediately she turned and with love and great adoration she spoke the word "Rabboni; which is to say Master."

We suppose that she reached out her arms to embrace him, but Jesus spoke to her again, saying, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (*John* 20:2, 5, 7-17.)

Soon after this Mary left. When she found the disciples, she told them that she had seen the Lord

and that he had spoken these things to her. [End of Scene IV.]

But Mary was not the only one to see the risen Christ. Those who had left the sepulchre earlier and were on their way to tell the disciples what they had seen and heard were met on the way by Jesus. After greeting them ". . . they came and held him by the feet, and worshipped him." He then told them to "tell my brethren that they go into Galilee, and there shall they see me." (*Matthew* 28:9-10.) [End of Scene V.]

Later in the day, two of Jesus' disciples were on their way to the village of Emmaus, which was seven or eight miles from Jerusalem. As they journeyed along, talking together, ". . . Jesus himself drew near, and went with them." But they did not recognize him. In answer to their question as to why they were so sad, they told him of Jesus' crucifixion and of their visit to the sepulchre and of finding his body gone. Not until later, when he broke bread with them, did they know who he was, but at that time ". . . he vanished out of their sight." (*Luke* 24:15, 31.) They immediately returned to Jerusalem to tell the others what they had seen and knew. [End of Scene VI.]

In the evening of that same day, the disciples were gathered together in a room, with the doors shut. As they were talking, Jesus came ". . . and stood in the midst, and saith unto them, Peace be unto you." He then showed them the marks on his hands and feet. "Then were the disciples glad, when they saw the Lord."

"But Thomas, one of the twelve, . . . was not with them when Jesus came." After the other disciples had told him about it, he said that he still would not believe it until he, himself, had seen the prints of the nails in Jesus' hands.

Eight days later, the disciples again were met together. This time Thomas was with them and again the doors were shut. Once more the Christ appeared to them, but this time he spoke particularly to Thomas, showing him the prints of the nails on his hands and his feet. ". . . Thomas answered and said unto him, My Lord and my God." (*John* 20:19, 20, 24, 28.) Without doubt Thomas was ashamed for having doubted what the others had told him. [End of Scene VII.]

Soon after this ". . . Jesus shewed himself again to the disciples at the sea of Tiberias; . . ." (*John* 21:1.) Still not fully comprehending the wonder and reality of the resurrection, Simon Peter, Thomas, Nathaniel, James and John and two others of the disciples went fishing, but that night they caught nothing.

In the morning "Jesus stood on the shore; but the disciples knew not that it was Jesus." When he asked them if they had caught anything, "They answered him, no." And he said unto them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude [great number] of fishes."

When this happened, the ". . . disciple [John] whom Jesus loved [said] . . . unto Peter, It is the Lord." (*John* 21:1, 4-7.) [End of Scene VIII.]

"This is now the third time that Jesus shewed himself to his disciples, after . . . he was risen from the dead." (*John* 21:14.) He had, however, appeared to others as well, thus making this one of many appearances to someone in the Holy Land since his resurrection.

During the days that followed his resurrection, Jesus appeared often to his apostles, sometimes to them in-

dividually and sometimes when they all were together. Each time he taught them and "... opened ... their understanding, that they might understand the scriptures." He explained to them why it was necessary for him to suffer and die as he did and then "... to rise from the dead the third day."

Then he told them to preach in his name among all nations, beginning at Jerusalem. "But," he said, "tarry ye in the city of Jerusalem, until ye be endued [endowed] with power from on high." Jesus knew that they were to receive a special blessing from our Father in heaven which would help them in the days ahead.

Then "... he led them out as far as to Bethany [which is a short distance from Jerusalem], and he lifted up his hands, and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

"And they worshipped him, and returned to Jerusalem with great joy." (*Luke 24:45, 46, 49-52.*) [End of Scene IX.]

Suggestions for Use:

This story may be used in connection with an Easter program or with the following lessons:

COURSE NO. 5: Apr. 24, "Jesus Taught Us To Have Faith."

COURSE NO. 9: Nov. 13, "The Coming of the Savior to the Nephites."

COURSE NO. 13: Mar. 6, "Jesus the Redeemer."

COURSE NO. 15: Oct. 9, "Signs of the Savior's Birth and Crucifixion."

COURSE NO. 27: Feb. 27, "A Message of Gladness."

ALL DEPARTMENTS: Apr. 10, Easter Sunday.

Pictures:

Standard Publishing Co. pictures available are: No. 519, "Three Marys at the Tomb"; No. 256, "Mary at the Tomb"; No. 60, "On the Way to Emmaus"; No. 308, "Jesus and Peter"; No. 81, "The Ascension."

Preparing Cast of Characters:

Characters needed for this presentation must come from several sources. The boat for the fishermen can be drawn on white or colored paper then flannel-backed and cut out. The fishes caught in the net can be found on can labels, magazines, etc. Using knitting yarns, a satisfactory net can be developed by tying cross strands together.

Opposite is found the fishermen, Joseph of Arimathaea, Nicodemus and Jesus stilled by death. Colored pictures from picture packets, old *Instructors* or other magazines and pictures bought from stores are sources for pictures of many of the needed characters. From such sources, a complete set can be developed.

Alreadly colored, die-cut and felt-backed are pictures of: four Marys, seven Jesus, two angels (cut off the wings), seven apostles, three soldiers, one doorway with stone, priests and Pharisees, Pilate, crowd, trees and flowers. These are found in a specially prepared kit titled, "Crucifixion and Resurrection," that sells for \$1.25 at the Desert Book Company, 44 East South Temple St., Salt Lake City 10, Utah. It is published by the Standard Publishing Co., Cincinnati, Ohio.

Characters are of different sizes. Put larger pictures lower on the board while smaller ones are placed near the center. This gives perspective. Put characters needed for each scene in a separate, large envelope or clip them together with a paper clip. When figures are used for more than one scene, put them with those you use first.

Making Backgrounds for Scenes

In the nine scenes depicted in this story there are three inside scenes, namely: SCENE NO. I, where Joseph appears before Pilate requesting Jesus' body; SCENE NO. III, in which the

Chief Priests and Pharisees ask Pilate for permission to place a guard at Jesus' tomb; and SCENE NO. VII, wherein Jesus appears to his disciples while they were meeting behind locked doors.

In SCENES NO. I and III, we assume that they take place in the governor's palace. This setting might be made with a rich cream colored flannel for the walls placed on the upper part of the flannelboard and a rose or red flannel on the lower part of the board to represent a rich carpet. A gold colored throne might be placed on one side, near which Pilate might be standing.

For SCENE NO. VII, replace the red flannel with brown to represent a wood floor and a humbler building.

For SCENES II, IV, V, VI, and IX, all are out-of-doors. A blue sky and green for the grass may form the background for all. In SCENE V and VII have a brown strip of flannel to represent a road.

With SCENE VIII, use a deep-blue flannel for the sea and a tan strip for the sandy beach.

Order of Episodes

In order of sequence, we might proceed as follows:

Scene No. I:

Scenery — Place the yellow on the upper part of the board for the walls of the palace and red on the lower part for the carpet. Place the throne on one side of this scene.

Action — Place Pilate standing near throne, talking to Joseph of Arimathaea who is added, requesting Jesus' body for burial purposes. Permission is granted.

Scene No. II:

Scenery — Place over the flannel used in Scene No. I, blue for the sky and green for the grass. Place to one side, the tomb, wherein Jesus is to be buried.

Action — Joseph and Nicodemus carry Jesus' body to the tomb. Mary Magdalene and Mary, the mother of Jesus, watch where he is laid.

Scene No. III:

Scenery — Remove the flannel used in outdoor Scene No. II. Use same as *Scene No. I* which is already on the board.

Action — Chief Priests and Pharisees appear before Pilate, asking permission to place a guard before Jesus' tomb. Permission is granted.

Scene No. IV:

Scenery — Replace outdoor scene as used in Scene No. II with soldiers guarding the tomb.

Action — Place figure of angel at door of tomb (cut wings off angels before using). Remove stone from the door of sepulchre to the side of it. Soldiers flee. Remove the soldiers from the board.

Two Marys and others come to the tomb. Are told by the angel that "He is risen." Instructs them to tell the disciples.

Remove the two Marys and others from the board.

Mary who has run ahead, returns with Peter and John. Place these near door of the tomb. Peter and John, go in. See that Jesus is gone. As yet they do not comprehend the significance of Christ's resurrection. Return to their homes. Remove Peter and John from the board.

Mary alone remains on the outside of the tomb, weeping. Tell that as she looks into the tomb, she sees two angels and of their conversation. She turns and sees Jesus. Place him on the board. Relate their conversation. She leaves to tell the apostles of her meeting with Jesus.

Remove the tomb and characters from the board.

Scene No. V:

Scenery — Place a dust colored flannel over part of the green to represent a road.

Action — Place on this road, figures of those who left the tomb earlier than Mary. Jesus greets them. Tells them to tell His disciples. Remove all characters.

**Peloubet's Bible Dictionary* tells us the following about tombs and burial customs in Palestine. "Burial in eastern countries follows speedily upon death — within 24 hours if possible. This was the case with the Jews in Palestine in Biblical times. It was due: (1) to the rapid decomposition of the dead body in hot countries, and (2) to prevent the defilement connected with the corpse. (*Numbers 19:11-14.*) The preparations were not very elaborate. The body was swathed with linen cloths in which were spices ... Coffins were unknown among the Israelites and are unused by the Jews of the East today.

The graves of the dead are variously made. Sometimes they are merely dug a few inches as a burial vault, as was the case with eastern Jews today. Sometimes natural caves or rock-troglodytes were utilized as burial places. Tombs or sepulchres were prepared before death, for one's self or one's family, and either hewed out in the solid rock, or built up of masonry, the former being by far the most common. Into this family grave, no stranger's body was admitted, because holy ground, and a permanent possession. Of this sort was the tomb of Joseph of Arimathaea in which the body of Jesus was laid, a tomb hollowed in the rock and unused as yet, 'his own new tomb.'

"The cliffs near Jerusalem are full of these sepulchres which served as a place of refuge on many occasions."

Scene No. VI:

Scenery — Same as in Scene V.

Action — Place on the road two of Jesus' disciples. They are discussing the happenings of the day. Jesus joins them. Is not recognized at first, but later is. He then vanishes.

Scene No. VII:

Scenery — Remove outdoor scene. Remove from the indoor scene the throne of Pilate. Remove red flannel and replace with brown.

Action — In this room behind locked doors, Jesus' apostles are meeting, except Thomas. Jesus appears, shows his wounds.

Eight days later, they, including Thomas, are there again. Jesus reappears.



Scene II.

Scene VIII:

Scenery — Place a deep-blue flannel over part of the green to represent the Sea of Tiberias where Jesus' apostles have gone to fish. Place sand-colored flannel under edge of the blue to represent the seashore.

Action — Place apostles in a boat on the sea; also Jesus on the shore. They recognize Jesus after the miraculous draught of fishes.

Scene IX:

Scenery — Remove blue flannel of the sea and sand-colored flannel of the seashore. Use blue flannel for the sky and green for the grass to form the background.

Action — Jesus and his disciples are seen as Jesus instructs them. He lifts his hand and blesses them, then ascends into Heaven.



Scene VIII.

THE THIRD KNOT

AN eminent surgeon had just completed a difficult surgical operation. A group of eager-eyed students followed with close attention every movement of the quick, sure fingers. One student noted that in stitching up the wound the surgeon tied three knots, while the custom is to tie only two. On asking the reason for this, he received an answer he never forgot. The surgeon replied: "I always tie a third knot. It may not be necessary, but it makes things that much safer, and I find I sleep better for it."

The third knot is a symbol of everything that makes for finer living. It is the little extra of precaution, of service, of courtesy, of kindness and of attention beyond what is actually demanded of us.

In Louisiana there is a charming custom which they call *lagnappe*, a trifling present given by the shopkeeper as a gracious extra added to the purchase. The thirteenth roll, wrapped up with the dozen the buyer has ordered, is *lagnappe*. It may be a handful of candy, an ap-

ple, or a couple of potatoes tucked into an already full basket. The *lagnappe* is — tying the third knot. It doesn't cost much, but it mellows the atmosphere and introduces a friendly sentiment.

The employee who keeps his eye on the clock and fears to expend more effort than he is actually paid for, may do his duty, but he does nothing more. A deeper interest, the spirit which prompts him to do more than his actual duty, ties the third knot, and, incidentally, increases the likelihood of advancement.

A prominent salesman, now retired, summed up his success in three simple words: "and then some." "I discovered at an early age," he said, "that most of the difference between average people and top people could be explained in three words. The top people did what was expected of them—and then some. They were thoughtful of others; they were considerate and kind; they met their obligations fairly and squarely

— and then some. They were good friends; they could be counted on in an emergency—and then some."

Much of the pain and sorrow of life is preventable. Slowing up an automobile when nearing a grade road, a little extra thought for pedestrians, is tying the third knot of prevention.

In *Matthew* we are told that if a man asks you to go a mile with him, you should "go with him two." This is the century-old wisdom of tying the third knot. In asking a favor, there is a glow of pleasure when it is granted gladly and freely; the giver also ties the third knot in his act of kindness if he performs it graciously.

I am sure that if we all try to remember to tie the third knot and incorporate this idea into our daily lives, we will receive much joy and satisfaction out of knowing that we have done a little more than was absolutely necessary.

—Elizabeth Jane Fuhriman.



Flannelboard characters for "Easter, a Day for Gratitude" include: a dead Jesus, two disciples as fishermen, and Joseph and Nicodemus. Color, back with flannel, and cut out.

Washington Was a Leader — Are You?

By Superintendent David Lawrence McKay

THE anniversary month of the birth of George Washington turns us to a summary of some of the traits that made the father of our country the leader that he was. A review of a few of the events of December, 1776, highlights these traits.

Washington had a motley army of recruits who had fled ignominiously from the battles in New York and had been retreating ever since. It was divided into four separate groups with leaders who were insubordinate to Washington. Soldiers, cold, hungry and homesick, were deserting in droves.

Cornwallis was within 16 miles of the capital, Philadelphia, and Washington's troops between Cornwallis and Philadelphia were so meager that only Cornwallis' lack of boats to cross the Delaware kept that part of the American army with Washington from annihilation. And the ice on the Delaware might soon be hard enough to support the British troops and cannon!

What a temptation for some men to give up! But George Washington was a leader.

Leadership

First, his leadership showed in his putting aside rank and protocol and recognizing characteristics of his men. General Charles Lee was a subordinate — a difficult one, to be sure — but one whom Washington had a right to command. Lee, however, had a plan of his own and was disregarding his superior's orders to bring reinforcements to defend Philadelphia. This was no time to stand on dignity. Washington needed the troops. Additional orders would be ineffectual against such a man. So, humiliating as it may have been to beg an inferior in command, Washington still wrote:

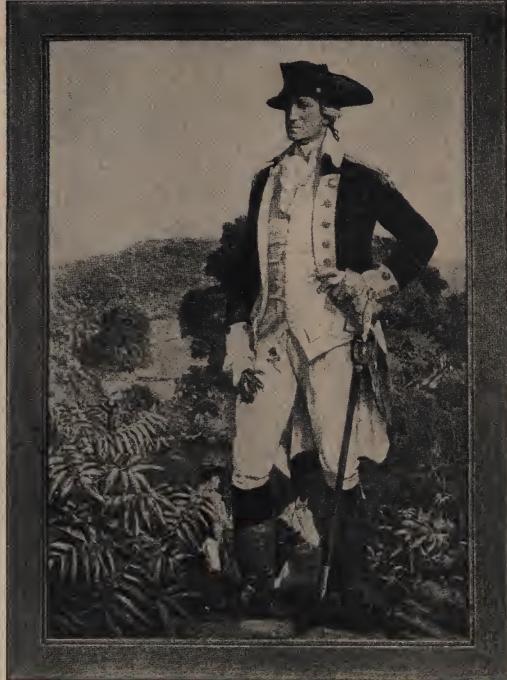
"I cannot but request and entreat you . . . to march and join me with all your whole force, and with all possible expedition . . ."

Action

Second, he acted. Had he waited for the British to attack, he would have been lost. He wrote to the Congress:

"From an intercepted letter from a person in the secrets of the enemy, I find their intentions are to cross the Delaware as soon as the ice is sufficiently strong. I mention this that you may take the necessary steps for the security of such public and private property as might fall into their hands, should they make themselves masters of Philadelphia, of which they do not seem to entertain the least doubt."

So Washington crossed the Delaware, attacked Trenton, and won the victory that saved the army and the revolution.



During the long months of the American Revolution, General Washington demonstrated positive leadership.

Personality

Third, he used his personal magnetism by personal contact with his men. The capture of Trenton did not solve his problems. His great worry was that the enlistment term for much of his army expired December 31, and his army had had enough. Washington in his report had written, ". . . if every nerve is not strained to recruit the new army with all possible expedition, I think the game is pretty near up . . ."

Washington offered a bounty to every man who would reenlist, but the bounty failed. Freeman says:

"Washington touched his horse and rode aside; the regimental officers took charge and probably with observations of their own, called on those who would accept the bounty and would remain six weeks to step forward. The drums rolled; Washington ran his eye along the line. Not a man moved, not one."

"Was that the humiliating, disgraceful answer? Would it be given by all the (Concluded on opposite page.)

What Is Record for Attendance?

By General Secretary Richard E. Folland

Highest Attendance Percentage

Q. Could you advise us as to what the highest percentage of attendance figure ever attained by any stake is because we desire to top this figure?

—Moapa (Nevada) Stake.

A. It is quite impossible to give you the one top figure for the Church because we do not know what it is or which stake has achieved it. There are a dozen different courses in each Sunday School with probably as many different percentages of attendance which may range in any Sunday School from 100% to 20% in the same school. The stake average by courses, therefore, might be quite unlike that of any particular ward.

I think your stake can become one of the best if not the best and certainly best in those courses that reach 100%. No stake has yet achieved this figure.

The thing to do is to beat your own record from month to month and from year to year. The scattered rural stake has this advantage over compact ones — it has fewer attractions competing with the Sunday School.

• • •

Stake Board Attendance Credit

Q. Our entire stake board comes from two wards only. How should their attendance be shown when attending prayer meeting or Sunday School in another ward? Can the

home ward take credit for their attendance?

—Moapa (Nevada) Stake.

A. To have the entire stake board come from one or two contiguous wards has a great advantage in cutting down travel requirements and in increasing actual percentages of attendance of those wards. It compels such wards to give Sunday School jobs to that many more workers. Sunday School attendance is directly proportional to the percentage of the membership of the ward having Sunday School jobs. That is why the small wards so far outstrip the large ones. See June, 1954, *The Instructor*, page 163.

To so recruit talent that each worker will have but one job is one of the best ways of increasing attendance.

Stake board members attending prayer meeting and Sunday School at other than their home ward should be counted as visitors and should receive credit on the stake board monthly reports. A stake board member should be marked excused on their home ward class roll when attending prayer meeting or Sunday School in another ward.

• • •

100% Plus

Q. Is it not true that there may be more than 100% attendance in an individual Sunday School class when 100% of the enrolled members are present and when, in addition, there

at one another. Friends exchanged glances; a conscientious veteran muttered that a man could not go home when the Army was in that state. A few stepped boldly out; others followed, and more and more; soon only those who were too feeble to fight or too nearly naked to face the wind remained in the original line. One of the officers, proud and infinitely eased in spirit, asked Washington if those who agreed to remain with the Army should be enrolled. The General shook his head; No; men who had volunteered in that manner, he said, needed no enrolment to keep them to their duty."

¹Douglas Southall Freeman, *George Washington*, V. 4, P. 332 (Scribners). All quotations in this article are from the same work.

are visitors who have not yet been placed upon the rolls?

—Oakland (Calif.) Stake.

A. Yes, it is true that there might be more than 100% attendance in an individual Sunday School class if 100% of the enrolled members are present and there are visitors, who are not members of the Church or members of the ward who are in attendance. Keep in mind, however, that your enrollment should include all the members of the ward in that particular age group.

• • *

Subscriptions of Non-teachers

Q. Where are we supposed to enter the subscriptions of service men, the bishopric and others who take *The Instructor*?

—Wayne (Utah) Stake.

A. Our 1955 Monthly Report Form has line "dd" just below the total and this line is labeled "Bish-
opric." The 1955 instructions request that subscriptions going to the bishopric and any other members of the ward be placed in box "dd". However, this total should not be included in the total of the subscriptions going to officers and teachers. The ward will receive credit for the total number of subscriptions in their ward, but on the Monthly Report we are desirous to know whether or not all members of the Sunday School faculty have *The Instructor* in their homes.

SUPERINTENDENTS

(Concluded from opposite page.)

Regiments in like silent and sullen refusal, as unanimously as if every soldier had shouted "No"? If it was to be that way everywhere, then America . . . but it must not be so! Washington wheeled his horse again and rode back to the centre of the immobile line. He would renew his plea; he must get the men's consent — he must, must, must! Briefly and persuasively he told them of their country's need and of their opportunity. When he had finished, either his earnestness or their own reflection made the soldiers look questioningly

May the superintendents of Sunday Schools emulate this great leader! May they realize that true leadership means self-effacement for the good of others, constant activity where most people would be passive, and repeated personal encouragement and exhortation! With such leadership, our Sunday Schools will continue to be influential in developing the character of greater and greater numbers of Latter-day Saint boys and girls, men and women.

“Father in Heaven”

APRIL, 1955, “Father in Heaven,”
*Hymns—Church of Jesus Christ
of Latter-day Saints*, No. 34.

FOR CHORISTERS: As one scans Hymn No. 34, it is evident that we have close harmony through most of the selection. With the exception of the closing three-measure phrase and a single measure in lines 1 and 3, the bass, tenor and alto parts combined are always within the range of one octave. The effect of this harmony (with the bass part higher than usual) is pleasantly agreeable to the mood and content of the hymn.

If we are to attain a *prayerful mood* during the singing of this hymn, we must be sincere in our belief and utterance of the text.

It may be startling but helpful for some of us to check the suggested metronomic marking for this hymn (88 quarter notes per minute). The

right tempo is important if the phrasing and word content are to have significant meaning.

—Vernon J. LeeMaster.

FOR ORGANISTS: As has been often stated on this page, there are two basic styles of hymns: (1) the spirited and energetic, and (2) the opposite kind which is devotional and quiet. This hymn which we are now considering is of the second type.

Congregations generally do not distinguish between these two types of hymns, and therefore, sing them all more or less alike. Also, and this is to be regretted, many of our choristers and organists do not bother to decide or recognize the basic style of a hymn.

The faults of the congregations may be excused, since they may often be led and accompanied by

uninformed choristers and organists. But our music leaders will do well to do their work in the spirit of the hymn at hand, and have more than musical notes and rests and measures in mind. It is the spirit which giveth life, and the letter of the law which is relatively unimportant.

How then shall we interpret this prayerful hymn?

1. Play it only medium loud and with medium organ tone. No brilliance of quality is wanted here.
2. Play it in a subdued tempo, a prayerful one, preferably slower than moderately fast. Certainly, there is no hurry when we sing to the Heavenly Throne.
3. Play this hymn *legato*, smoothly, even though you repeat all the notes and chords just as written.
4. The bass notes may be tied when played in the pedals. A nice pedal sound will add a largeness and grandeur to the over-all music texture.
5. I believe you all know by now that a violent tremolo lends too frivolous and displeasing a quality to be used in such a great and reverent hymn as this one.
6. In practicing this hymn, let the organist try by his good example in playing to lead out in the musical qualities of this hymn. Then, during our practice period, the chorister will do well to stress the soul-warming and peaceful, faith-promoting and reverent message of the text.

Together, as a team, your good works should say like the words of the Great, Gentle Shepherd: “Come Follow Me.”

People deserve to enjoy singing to your inspiring direction and accompaniment. I am sure you will succeed in having your efforts enjoyed if you work with a prayerful heart.

—Alexander Schreiner.

Sacrament Music and Gem

For the Month of April

Lento

ALEXANDER SCHREINER

SACRAMENT GEM

JESUS said: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

—Matthew 5:16.



Photo by Claudell Johnson.

Link Your Lessons Together

By Ralph B. Keeler

A good teacher connects places students know and lesson's site, the here-and-now with time of lesson, last week's lesson and the next one.*

I recall several years ago my Sunday School teacher used a map of Palestine to show the travels of the Master. This was good procedure, except that at the time most of us in the class did not know where Palestine was in relation to our home town. Neither were we as children skilled map readers. Therefore, this honest effort to make clear a lesson unfortunately fell pretty much on deaf ears.

If my well-meaning teacher had used a world map first, then located us in our home town, followed successively with Palestine, then Jesus' travels, we could have better understood his presentation. All of which points up the fact that *ideas must be linked together* to have meaning for the learner. You see, our town needed to be "joined" to Palestine and Palestine to the travels of the Master.

Not only must ideas within a given lesson be joined in order to be meaningful, but they must also be joined with the preceding and succeeding lessons. Lessons themselves must be linked as a great chain of ideas. It is easy to understand that isolated links have no pulling quality, except as they are tied together in a continuous strand. So it is with ideas and with lessons. They must be tied to the setting in which they belong.

Sunday School teachers particularly should be mindful of this psychological principle of linkage, or continuity as it is more often called, for the simple reason that there are seven days intervening between class periods. Unless the ideas of one lesson are tied to those of another, and all are seen as part of a unit, they tend to become uninteresting, isolated bits of experience with misconstrued meaning. Isolated information is seldom useful until it can fit into a whole picture.

Making Sure of Continuity

How can teachers be sure their lessons have continuity? Continuity must be "planned" into lessons

*Arvilla Clark is a teacher in the North Eighteenth Ward, Ensign Stake.

just as the use of visual aids or field trips are planned. Otherwise, it will not be there. Lessons will not be linked that are not planned. Careful planning is, therefore, the answer.

Three Steps in Planning

The first step in planning for continuity begins with an overview of the entire course. This does not mean that the teacher must read word-by-word the whole manual and the teacher's supplement before beginning the course, but it does imply that he should study the general objectives together with the objectives of each lesson. Also, he should scan the chapter headings and subheadings, going enough into detailed reading to learn what the course is about, and the extent to which the author suggests it should be covered. By being thus informed, the teacher knows where, and how far he is expected to carry his students.

For example, a look at Course No. 13, *Principles of the Restored Church at Work*, will reveal that this course discusses such problems as: Where did we come from? Who is God? Why be baptized? Further, Course No. 13 is not a complete coverage of Church doctrine and practice but rather an introductory course. Knowing these two things in advance, the teacher is in a far better position to relate one principle of the Gospel to another and give continuity to the whole course.

After the teacher has completed a careful course overview, the second step in securing continuity is to divide the course into units. If this has not already been done by the author, the teacher can easily do it simply by grouping the chapters according to their inter-relationships. Each related group of chapters is then considered a unit.

For example, referring again to Course No. 13, chapters 1 through 5 can be treated as a unit because together they cover the span of eternal existence. Next,

(Concluded on page 61.)

Pictures Must Be SEEN To Be Understood

By Virgil B. Smith



Photo by Claudell Johnson.

Artist Goff Dowding shows the ease with which one can make enlargements when using a pantograph.

ALTHOUGH there may be many large pictures available for your Sunday School, there are still not enough to illustrate all of the new lessons needing pictures. Remember, too, that the picture must be large enough to be seen in order to have its message appreciated and understood by students.

Don't let the absence of artistic talent prevent you from drawing the illustrations needed. Because, with the help of a device called a *pantograph*, you can trace accurate enlargements of small pictures up to eight times the original size. Also, pictures may be duplicated or reduced.

A simple model may be purchased for approximately \$2.65 from most engineering or art supply stores. One pantograph of this type, Model 751, is available at the Salt Lake Blue Print and Supply Company, 245 South State Street, Salt Lake City, Utah.

The maximum enlargement traced with the pantograph, Model 751, is: eight times when using a 3x5-inch

picture, four times when using a 5x7-inch picture, and double with one 15x23 inches. Smaller than the maximum-size tracings can be made. A table or drawing board 21x41 inches is roomy enough for making a full-size enlargement up to the capacity of the pantograph under average circumstances.

The pantograph consists mainly of four wood or metal bars hinged together with pins in the form of two X's joined together at one side. At the lower left corner of the left-hand X, a foot or pivot is attached (See point A in drawing). The movement of the entire device is dependent upon the location of the foot, which is firmly fastened to the drawing board with thumbtacks, screws or clamps. The position of the foot is determined by the size and location of the picture and copy, as explained below.

For Enlargements

Each bar is marked with many small holes, labeled

for various proportions, ranging (on Model 751) from $\frac{1}{8}$ to 8 times the size of the original picture. Whatever ratio is used, the same numbers (holes) on all four bars must be connected by the pins at Points D and E as shown in the drawing.

Larger proportions can be made by simply repeating the operation. After a picture has been enlarged four times the original size, for example, a final enlargement may be made 10 times the size of the original picture by tracing the first copy with the pantograph set at two and one-half times. It may be enlarged 20 diameters by setting the pantograph at the holes marked "5," and tracing the copy which had previously been enlarged four times.

To make a double-size enlargement, place the foot at the left edge, as far from the bottom of the drawing board as half of the height of the sheet of paper on which the enlarged copy is to be made. To determine the position for fastening the picture and copy sheet to the board, extend the pantograph far enough so that pointer, Point B, and the pencil, Point C, are separated the same distance as the width of the picture and its margins.

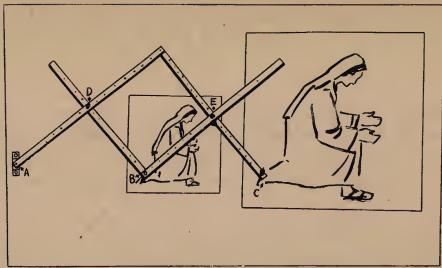
Center the picture on an imaginary line running from the foot parallel to the bottom of the board. To the right, place the copy sheet, and make sure both are in easy reach of the pointer and pencil by making a practice swing around the edge of the picture and copy paper. Then fasten them securely with thumbtacks or drafting tape, as shown in photograph.

With the right hand holding the pencil at "C," on the copy paper, move the pencil so that the pointer at "B" follows the lines of the picture. You may want to hold the pointer with the left hand to be sure it is close enough to the lines of the picture for accurate following. Of course, any error in following the lines is magnified in the copy—hence the necessity for moving the pantograph from the pencil end when making an enlargement.

A little practice will improve the quality considerably. The pencil copy need not be a heavy line, because it will need to be drawn over later with a crayon, heavy pencil or drawing pen in order to increase visibility when used as a visual aid.

For Reductions

To reduce a large picture, remove the pencil from position "C" and mount it in place of the pointer at position "B." Mount the pointer at "C," and proceed the same as before, with the small sheet (for the copy)



For enlargements, fasten the pantograph firmly at Point A, trace picture with wooden or steel pointer at Point B and picture is drawn in enlarged size at Point C.

adjacent to the foot, and the large sheet (picture) to the right of the copy.

The movement should be controlled, as before, from position "C," where the pointer now follows the original picture. The left hand should be used only to keep the pencil point at "B" in contact with the paper.

For Reproductions

Although the less expensive models are not constructed ready to use for reproduction of copies equal in size to the original, they may be adapted easily by removing the rivet holding the foot to the bar at Point A and substituting a small bolt with a wing nut or a knurled nut. Models from \$5 up are equipped with durable parts which are interchangeable at Points A, B and C.

To make a reproduction, it is necessary to exchange the foot and the attachment at position "B." The foot is now tacked to the board near the middle, with the picture and copy centered at equal distances on each side of the foot. For this operation, the bar must be set at the figure "2," and the hands are placed at Points A and C to guide the movement.

Three other models available are: (1) Model 752 for \$3.65; (2) Model 753 with long-lasting pins at "D" and "E," and with interchangeable, free-pivoting foot for \$5; and (3) Model 853, similar to Model 753 but with all metal construction for \$10.

With this tracing tool in the library, teachers will not be limited in the number of pictures available. Use a pantograph to expand your resources now!

THE VALUE OF A SMILE

IT costs nothing, but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash, and the memory of it sometimes lasts forever.

None are so rich that they can get along without it, and none are so poor but they are richer for its benefits.

It creates happiness in the home, fosters good will in a business and is the countersign of friends.

It is rest to the weary, daylight to the discouraged,

sunshine to the sad and nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen for it is something that is no earthly good to anybody till it is given away!

And if it ever happens that some acquaintance should be too tired to give you a smile, leave one of your own.

For nobody needs a smile so much as those who have none left to give.

—Anon.

She Conducts the Junior Sunday School

By Edith Nash

BECAUSE of the wide span in ages of Church members attending Sunday School, it is preferable to separate the younger children from the older people. Therefore, the Junior department of the Sabbath School is usually held in a different room in the chapel. However, it is still a part of the main body of the Sunday School and is not a separate organization. One of the assistants to the superintendent has as his specific assignment, the supervision of Junior Sunday School.

In the new *Sunday School Handbook*, page 20, we find this statement, "The Junior Sunday School coordinator, under the superintendency, conducts the Junior Sunday School." The Junior Sunday School coordinator and teachers work under the direction of the designated member of the superintendency at all times.

Working Together

To work closely together, the superintendent and coordinator must meet frequently. The *Handbook* suggests they meet at least once a week so a report can be made at each of the weekly superintendent's council meetings. If the organization is to run smoothly and correctly, the entire superintendency should be familiar with the Junior Sunday School agenda and its problems. Together the coordinator and the superintendent work out possible solutions to each problem and plan the program for each session.

Each Sunday morning the representative of the superintendency is in attendance. Unless a member of the bishopric is present, he presides, while the coordinator conducts the service. On page 28 of the *Handbook* is the suggested order of the exercises with time allotments for each section.

Supporting Teachers

The coordinator should be famili-

iar with all Sunday School material that she may be able to acquaint each new teacher with her manual, accompanying picture packet and other teaching aids. The coordinator also explains the ward library facilities and *The Instructor* helps to her. The stake preparation meeting program and regular Sunday School routines are also described. Helping a teacher become acquainted with her Sunday School pupils is one of the most important tasks of the coordinator.

During the class period the superintendent and coordinator should visit the rooms to give support to the teacher, and to help with any problems the teacher may have.

Each Sunday the coordinator needs to plan for and check the classrooms to see that the physical facilities are as comfortable as possible. This is important in helping children worship on the Sabbath. Guiding children into the proper class with others of the same age level is another responsibility. It is necessary for her to know that each teacher is attempting to carry out the objective of the Sunday School. All must have an opportunity to learn the Gospel in a way they will understand.

Planning the Worship Service

To achieve the desired spiritual atmosphere in the opening and closing Junior Sunday School exercises, the coordinator needs to plan, first, with the chorister and organist. All music selected, from the moment the prelude begins until the closing notes of the postlude, must add to the desired setting. Next, she needs to meet with her teachers and help them plan the assigned talks given by the children. These short talks need to be of a spiritual nature as well as to be within the understanding of the little children who hear them.

One of the seemingly small, but

very important duties of the coordinator is to welcome parents and visitors. If done well this adds so much to the spirit of the service. The children also need to be greeted warmly. To be able to do this, a coordinator must know the children and know them well.

As a leader in the Junior Sunday School, the coordinator sets an example to the other officers and teachers. This is done in part by the way she thoroughly prepares for her work and the way she carries out her responsibilities. Each detail is planned for and carefully met.

Yes, the assignment of Junior Sunday School coordinator is indeed an important one and carries with it great responsibility; it is likewise one of the most rewarding positions in the Church.

NEXT MONTH'S ARTICLE

NEXT month's article will be "How the Coordinator Serves," by Margaret Hopkinson.

SACRAMENT GEM

Purify our hearts, our Savior,
Let us go not far astray
That we may be counted worthy
Of thy Spirit, day by day.

IDEA EXCHANGE

Learning by Participation

JUNIOR Sunday School coordinators of Wasatch Stake felt a need for knowing and understanding more about lesson materials and activities of the three departments in the Junior Sunday School of their wards. Classroom visits helped some in satisfying this need.

A wise stake coordinator further helped in solving their problems by inviting stake class advisers — one

each month — to participate with Junior Sunday School coordinators in a special meeting where an overview of the year's work was presented and discussed.

These meetings have alerted co-ordinators to the needs of the departments, and they are now watching for enrichment materials that might be shared with class leaders and are informed observers when visiting departments.

—Mima Rasband.

* * *

*Junior Sunday School
Song of the Month
for April*

A Tithing Song

"We Give Thee But Thine Own,"
The Children Sing, No. 61.

BECAUSE the children in Course No. 5 talk about tithing in their lessons, it would be effective if the chorister would introduce this song to the Junior Sunday School by having those boys and girls sing it. This means they must learn it before that day. The chorister would only need to take a few minutes of the class time each Sunday for a month. It would be a good way for the chor-

ister and teacher to work together. It would also take the place of a rest activity during class.

Another Sunday the chorister could discuss the colored photo in the picture packet that accompanies Course No. 5 manual, *Living Our Religion, Part II*. It shows children paying their tithing as their bishop makes out their receipt.

The song could be taught to the whole group by the chorister singing a phrase at a time, and the children singing it back to her. It will be learned quickly because the bigger boys and girls already know it. The text is an excellent one to help remind the children that they are dependent entirely upon their Heavenly Father for all that they have. It also lends itself to the teaching of the reverent use of "Thee" and "Thine," rather than "you" and "your."

—Edith Nash.

* * *

QUESTIONS FROM THE FIELD

Picture Packets

QUESTION: *Would it be possible to have all pictures to accompany a manual placed in one packet rather than in two packets as at present?*

Answer: The Junior Sunday School committee of the General Board tries to make continuous study of new teaching materials available through the Deseret Book Co. and to bring the best of these aids to the courses being taught. Periodically, new pictures are recommended for use in a course and placed in a separate packet to make it possible for a teacher to purchase them without duplicating the ones she already has.

In an effort to keep picture packet prices near \$1.50 each more than one packet has sometimes been planned. This makes it possible for a teacher to build her teaching materials as she is financially able.

—Eva May Green.

* * *

ENRICHMENT MATERIAL

Verses for Enjoyment

NICE NEW CLOTHES

Dear Lord, I thank Thee for my clothes,
No matter how the cold wind blows,
In the sunshine or the storm,
My nice new clothes will keep me warm.

LINK YOUR LESSONS TOGETHER

(Concluded from page 57.)

chapters 6 through 11 can make another unit, for they discuss the Godhead and God's authority on earth. Thus, all 48 chapters can be grouped. By linking chapters into units, then treating each chapter or lesson as part of a larger idea, continuity is more nearly assured.

The third major step in securing continuity comes in the week-by-week planning of lessons. As each lesson is developed, the teacher must be careful to keep each central idea in the setting of its own origin. For example, it is known that some children erroneously think of the sacrament as a play-dinner in Sunday School. Such misfortune arises only out of an experience with the sacrament service isolated from its proper setting. New ideas, therefore, should be taught with all the background and linking up necessary to eliminate misunderstanding.

Introductions and Conclusions

There are two areas in lesson-by-lesson planning that are most important in this regard. They are the introduction and the conclusion.

A good introduction should first restate the specific conclusions reached in the previous lesson (sometimes lessons). Second, state in understandable language the present lesson objective. To illustrate, if, after studying lesson one in Course No. 18, titled, "Eternal Progression," the conclusion is reached that we did live in a pre-existent state; and, if, in planning lesson two

our objective is, "To help us understand that life is purposeful," then we have two specific ideas to be linked. They are: that we did live before coming to earth, and that life has purpose. Now, and this is important, the linkage comes in making sure that, in the mind of the student, both ideas are related and both are part of a larger idea, namely, that life is eternal.

Finally, at the conclusion of each lesson, time should be given to the recording, in writing, of the conclusions reached or things done. These should be stated in such a way as to indicate a fulfillment of the lesson objective. For example, if as stated above, the objective is, "To help us understand that life is purposeful," then our conclusions should state that life has A, B, C, etc. purposes. These conclusions in turn should then be stated again at the beginning of next week's lesson as part of the introduction.

So, in conclusion, ideas must be linked together in order to have full and proper meaning.

Second, the surest way to secure linkage is through careful lesson planning.

Third, planning starts with an overview of the course, progressing through unit planning, with the introduction and conclusion playing rolls in securing continuity.

Suggested Article References:

- "Take the Kinks out of History," by Gustive O. Larson, June, 1953.
"Experience Is Still the Best Teacher," by James B. Harvey, December, 1953.
"A Sunday School Teacher's Code," by Wilford D. Lee, April, 1954.
"A Class Excursion Can Make an Unforgettable Lesson," by Gustive O. Larson, September, 1954.
"Make Your Lessons Effective in Daily Living," November, 1954.
"Maps Can Add Life to Lessons," by Howard R. Driggs, December, 1954.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

COURSE OF STUDY—1954	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories
COURSE OF STUDY—1955	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
APPROXIMATE AGES—1955	Nursery 2, 3,	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12
Date of Lesson APRIL 3	Who Sleeps	We Are Born to be Loved	Our Church Has a Name	Unit II Heavenly Father Has Given Us Ten Commandments	Self-reliant—And Others Admire Us	Esther, the Loyal Queen
APRIL 10	Where They Sleep	We Are Born to Love	We Belong to a Church	Unit II Jesus Taught Us How to Live	Easter Sunday	Easter Sunday
APRIL 17	Who Awakens	Life and Death	We Go To Many Meetings	Unit II Jesus Taught Us How to Pray	Sharing—And We Are Partners in Doing Good	Job, the Patient Sufferer
APRIL 24	What They Do When They Awaken	We Remember . . .	People Who Help Us	Unit II Jesus Taught Us To Have Faith	Free—And We Form No Bad Habits	Nehemiah, the Builder
MAY 1	We Help Father and Mother Within the Home	. . . Plans Food For Us	The Superintendent	Unit II The Sacrament Helps Us	Clean—And We Are Respected Everywhere	Review
MAY 8	Mother's Day	God Gives Us Water	Our Mothers	Unit II Making Others Happy	Mother's Day	Mother's Day
MAY 15	We Help Father and Mother Outside the Home	There Is Food for All	The House of the Lord	Unit II We Forget Ourselves by Helping Others	Cheerful—And All is Well	Jared and His People
MAY 22	We Help Grandmother and Grandfather	Animals and Birds Have Homes	We Pray	Unit II Baptism Is a Reminder	Obedient—And We Find It Easy to Learn	A Nation That Forgot God
MAY 29	Father and Mother Are Happy When We Go to Sunday School and Primary	People Have Homes	We Take the Sacrament	Unit II Heavenly Father Is Pleased when We Forgive Others	Reverent—And the Holy Spirit Will Bring Us Joy	Lehi and His Family
JUNE 5	We Are Kind to Ourselves	We Go to Our Church	We Sing and Talk	Unit II Obedience Brings Strength of Body and Spirit	Thoughtful—And We Bring Happiness to Others	Guided by the Lord
JUNE 12	We Are Kind to Our Friends	Our Church Is Growing	How We Can Help	Unit II Faith Helps Us To Be Unafraid	The Church Organization	The Good Leave The Evil
JUNE 19	We Are Kind to Pets and Other Animals	We Are Helpers	The Family Goes to Church	Unit II It Is Not The Gift Alone	Joseph Smith	Sherem, who Repented too Late
JUNE 26	We Are Kind to Each Other at Sunday School	We Talk to Heavenly Father	Jesus Went to Church	Unit II Open Sunday	Brigham Young	Enos, the Boy Who Followed in His Father's Footsteps

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

Course No. 10: The Life of Christ	Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message	Course No. 20: Proving Your Pedigree	Family Relations— Adults	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: Christ's Ideals For Living	Course No. 21: Saviors on Mount Zion	Course No. 24: Parent and Child	Course No. 27: Teachings of the Doctrine and Covenants	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21	Genealogical Training—Adults	Family Relations— Adult	Gospel Doctrine— Adults	Investigators
Light and Darkness	Faith (Continued)	A Great Conference	Beauty	Your Pedigree Chart	The 3-Year-Old	Review	Ordinance of Baptism
Easter Sunday	Easter Sunday	Easter Sunday	Easter Sunday	Easter Sunday	Easter Sunday	Easter Sunday	Easter Sunday
Cause of Persecution	Review	Nephi Instructed His People	Review	The Lord's Covenant People	The 4-Year-Old	How to Exercise Authority	Laying on of Hands
Joseph Smith	Repentance	Nephi Continues His Instructions	Truth	Promises Made to the Fathers	The 5-Year-Old	The Worth of Souls the Holy Ghost
Review	Repentance (Continued)	Life and Teach- ings of Jacob	Serenity	Joseph, a Savior to His Father's House	The 6-Year-Old	What to Preach	Priesthood Authority
Mother's Day	Mother's Day	Mother's Day	Mother's Day	Mother's Day	Mother's Day	Mother's Day	Mother's Day
Dark Days at Nauvoo	Baptism	Completion of the Small Plates	Adventure	Review	The 7-Year-Old	Salvation for All Men	Melchizedek Priesthood
Out in the Storm	The Holy Ghost	King Benjamin	Prayer	The Day of Ephraim	The 8-Year-Old	There Are Many Glories	Aaronic Priesthood
Camps of Israel	Obedience	In Bondage	Self-regard	The Keys Elijah Bought	The 9-Year-Old	Save Our Dead	Auxiliaries and Church Aids
This Is the Place	Service	King Noah and Abinadi	Conviction	The Spirit of Research	The 10- and 11-Year-Olds	Save Our Dead (Continued)	Mission of Elijah
The Mormon Battalion	Service (Continued)	From Bondage to Freedom	Endurance	How the World is Helping	Review	Marriage	Work For the Dead
Conquering the Desert	Service (Continued)	The Church Established	Repentance	A Race of Religious Leaders	Honesty	"Are There Any Sick Among You?"	Marriage for Eternity
Struggling to Keep Alive	Review	America, a Cradle of Democracy	Thanksgiving	Seek and Ye Shall Find	Truthtelling	The Riches of the Earth	Candidates for Godhood

Let's Talk about People

By Kenneth S. Bennion

ONE of the surest ways to learn life's lessons is by firsthand experience. But there are two vital objections to learning all things by that method. First, we would make too many mistakes — mistakes so serious as to leave us forever scarred in mind, spirit and body.

The second objection is that life is not long enough for us to learn enough by the experience method. It is more economical to learn from others. This method enables us to pour into our own lives a flood of information and understanding that mankind has taken many generations to learn.

That is why the manual *Leaders of the Scriptures* is of special importance in the lives of young men and women. Though it is the manual for Course No. 9, 1955, its lessons are valuable also for every member of the Sunday School in all the Church. The wise teacher of every group will find it profitable to refresh his memory and sharpen his teaching ability by studying the lives of great men and women of the scriptures.

On the opposite page is a map that offers help in the study of early chapters of this year's manual. Please note, for example, three points of interest in the study of Elijah. The first shows him by the Brook Cherith, where he hid himself from wicked King Ahab, who sought to destroy him. Ahab thought that all he had to do to escape the wrath of God was to find and kill the prophet who spoke against him.

Too many of us are like King Ahab! We may not worship idols, nor consent to the death of a man because he refuses to sell us a piece of property. But when our sins "catch up with us," we blame everyone else — even God — for our troubles. Furthermore, we do not do the one thing that will put us in line for God's blessings: We do not repent and "sin no more." Ahab is an example of those who complain bitterly when the judgments fall upon them, but who will not give up the things that are causing their unhappiness.

Another point of interest is shown high on the map, at the little town of Zerephath, where Elijah lived at the home of a widow and her son. Here were performed miracles that remind us of those recorded in the New Testament; for example, the cruse of oil and the barrel of meal that did not diminish, and the restoration of life to the child who had died. These are mighty lessons in faith and in the power of those who serve God.

There were many interesting and important events in the life of Elisha. The one, however, that deserves special attention is that involving Elisha's servant, Gehazi, and the healing of Naaman, the Syrian leper. A characteristic of true servants of the Lord is that they perform their services without thought of temporal reward. Elisha graciously refused the rich presents offered him. But the servant desired the gifts intended

for his master. In direct violation of the Tenth Commandment, he coveted things that did not belong to him. Next, he disobeyed the will of his master, and by deceit secured the presents. However, his punishment was swift and sure. The disease of Naaman came upon him.

What an opportunity to teach profound lessons of honesty, or of self-denial, or of a true sense of values!

Let us look for a moment at only one more of the Old Testament characters, Daniel the Courageous.

When we think of courage, too often we have in mind courage to face great physical dangers and hardships. But there is another kind of courage that is greater than these. That is the courage to do what is right, even in the face of ridicule and persecution.

When the Jews were carried away captive out of the land of Palestine, they found themselves scattered among strange peoples along the great river valleys of Babylon. Here it would have been easy to break away from their former way of life. But they held together as much as possible and worshipped Jehovah better than they had done in the land of their inheritance. One young man, especially, remembered all the teachings of his people. His name was Daniel.

Through the whole course of his experiences in Babylon, Daniel had the courage to do the things he knew to be right. As a result, he became a mighty leader in the land, honored and respected — even when, under the inspiration of the Lord, he pronounced the downfall of King Belshazzar.

Daniel is a splendid example of the courageous man. He exhibited other striking qualities, also. He is a man whom we can commend to our students without mental reservation. In the language of today, we can present Daniel without "pulling punches."

As Sunday School teachers we can find plenty of men and women in modern life to exemplify the truths we teach. At our door, in our neighborhood, or in the pages of current literature there is a wealth of material for our use. We must be careful not to use names and incidents that would identify and embarrass people to their hurt. Jesus taught this way: "A sower went forth to sow . . ." "A certain man went down from Jerusalem to Jericho, and fell among thieves . . ."

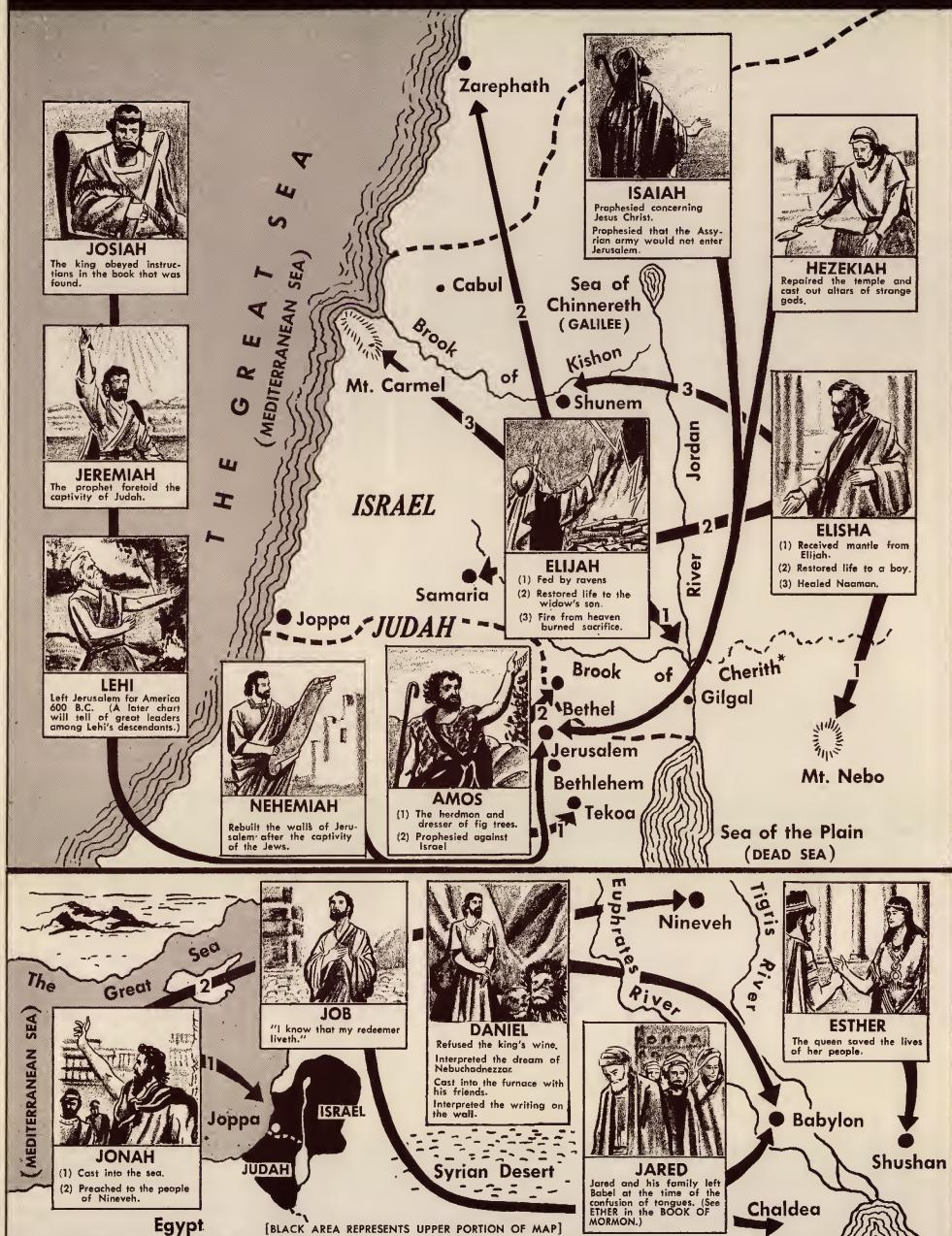
Multitudes gathered to hear the Master Teacher; your students, too, will be interested and impressed if you "talk about people" when you teach.

In a later issue of *The Instructor* there will be a chart and commentary about *Book of Mormon* leaders considered in the later chapters of this manual.

Suggestion for Use:

Lessons in Course No. 9 to and including May 29, "Lehi and His Family."

"OLD TESTAMENT LEADERS"



Samaritan in Mexico

IT was a late winter night when my friend Dick Lambert* phoned. He and his wife, Mary, were going to Mexico City. They were going to take along their daughter and four sons, all of them under 13. We had made the drive the previous year.

As spring's green began to streak our valley, the Lamberts rolled south toward Old Mexico. The next two weeks were a wonderland of scenery and sights. They saw the plodding burros everywhere in Mexico, the Mexican men in broad-brimmed straw hats and the women with their colorful shawls. They saw oxen pulling wooden plows in the fields, and they beheld the pyramids and Mexico City's modern skyscrapers, sleek with sweeping walls of concrete, metal and glass. For days, their eyes had a feast.

Then the two-tone Lambert sedan, of Texas tan and cream, turned northward toward home. The children were still laughing. They had souvenirs—beautiful leather belts and purses and pocketbooks. They pushed toward Lagos de Moreno, about 300 miles north of Mexico City. This was in the high, rolling prairie country of central Mexico. A warm sun smiled on the travelers. Mary was now at the wheel.

The car approached a road junction. The signs were in Spanish. Mary's eyes studied the signs a second too long. The big car roared off the highway, spun crazily and then rolled over three times.

The car stopped upright, a battered heap. Dick was under it, unconscious, with a broken nose and foot, five broken teeth, and a generally cut and beaten body. Mary, too, had been hurled from the car, but escaped with minor cuts and bruises. The youngest child, 5-year-old Chris, had also been thrown from the car. He, too, was unconscious. The four other children were still in the car. They had no serious hurts.

Almost immediately after the accident, a bus load of Mexicans stopped. Some tried to give assistance. With the help of a Mexican motorist, an ambulance and a truck, the family was taken to Lagos for treatment at the Red Cross station.

Only the wreck that had been a car remained.

Then there drove past the accident scene a middle-aged Mexican couple in a dark sedan. He was a short, rather plump man with graying black hair and keen, brown eyes. He wore a straw business hat, a short-sleeved sport shirt and light trousers. His name was Edmundo Martinez G. He was owner of a small ice cream plant in Guadalajara, Mexico's second largest city, about 150 miles west of the accident scene. He was homeward bound from Mexico City.

Edmundo Martinez pressed his brake. Someone had been seriously injured, if not killed, in this accident. His eye caught the American license plate. That told him another tragic story. He knew that the owner of the car, if he survived, would have trouble—much trouble—with customs and the language. The laws are strict about tourists entering the country with an automobile and leaving without one.

Edmundo Martinez could speak English. He had worked for Henry Ford in Detroit. He had pressing matters at home in Guadalajara. It was only a few days before Holy Week, one of the big ice cream seasons of the year in Mexico.

But Edmundo Martinez at the junction took the road to the right, to Lagos, instead of the one to the left, to his home.

He found the Lamberts at the Red Cross station. He gathered the children into his car and took them to the hotel. Little Chris, still unconscious, was with them. The children's new friend rented a room for



FRIEND IN ACTION

He was always there.

them and left his wife, who did not speak English, with them. He returned to the hospital, where Dick Lambert's cuts were stitched. Then he drove Dick and Mary to the hotel. He provided the family with dinner. Then he said, "I'm staying in the room right next to yours. Call me if you need me."

Next day, Mr. Martinez drove 33 miles to Leon, and there paid the Lambert's fine—280 pesos (about \$32). He boxed up all their belongings and shipped them to Guadalajara. That night he drove all the Lamberts to Guadalajara. Riding in the front seat with him and Mrs. Martinez was Kent, the Lambert's 6-year-old who was almost dark enough to be a Mexican. The children sang "Latter-day Saint Sunday School hymns as they rode—that is, all the children but little Chris. He was still unconscious.

Mr. Martinez arranged lodgings for the American family at a Guadalajara hotel. The next morning he took four of them to the hospital for further medical attention. Guadalajara's beautiful blue-lavender jacaranda tree blooms helped brighten that morning. So did the return to consciousness of little Chris.

The Lamberts were five days in Guadalajara. There was surgery for Chris and a plaster cast for Dick. Edmundo Martinez was always there when he was needed—in person or on the phone. Daily he brought ice cream for the family. He took their clothes to the cleaners, and he spent a good part of two days clearing red tape with customs.

On the Lamberts' last night before enplaning from Mexico, their friend visited them at the hotel. He handed them 48 American dollars and 200 Mexican pesos. "I don't want you to have any trouble in getting home," he said. Meanwhile, he had troubles of his own, with the freezing equipment at the plant.

Mary was the last Lambert to say good-by to Edmundo Martinez. She accompanied him to the hotel elevator. Tears were not far from her bright blue eyes. Her clear, rich voice fought with emotion. She is a pretty, black-haired young woman. "Mr. Martinez," she began, "we want to make it right with you after we return home. We can never fully repay you. But what do we owe you in expense?"

"You don't owe me anything," the Mexican replied. He still wore a short-sleeved sport shirt. "Just remember me in your prayers."

With that, he was gone.

The day Dick Lambert arrived home, he mailed a check to his Mexican friend.

Later Edmundo Martinez wrote to the Lamberts. He was still getting papers signed and red tape cleared in connection with their insurance and other matters. "My wife joins me in sending love to all the family," he concluded. "Halo, Kenny [Kent]. Don't forget your friend."

How could anyone forget a friend like Edmundo Martinez G.?

—Wendell J. Ashton.